THE LIFE OF Mr. BERNARD GILPIN,

SOME TIMES PARSON OF *HOVGHTON* IN THE BISHOPRICKE OF DVRHAM.

A man for his ſingular piety and integritie famous, and renowned over all the Northerne parts of this Kingdome of ENGLAND.

Faithfully collected and written in Latine by the Right Reverend Father in God GEORGE CARLETON late Lord Biſhop of CHICHESTER, and publiſhed for the ſaisfaction of his Conntrimen, by whom it was long ſince earneſtly deſired,

Tranſlated by WILLIAM FREAKE Miniſter.

The iuſt ſhall be had in euerlaſting remembrance. Pſal. 112. 6.

The memory of the righteous ſhall be bleſſed, but the name of the wicked ſhall rot. Prov. 10.7.

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BL

GEORGE BISHOP OF CHICHESTER, TO *WILLIAM BELVSIS Knight, wisheth* Salvation in Christ.

IF in the Church of God, there were many such as Mr. Gilpin *was, I should holde it needlesse, to recommend the memoriall of this Man vnto the world. But seeing there are so few, or (to speak freely what I think) none at all, who (following the rule of so rare piety, and sanctimony) haue propounded so notable an example, to all those who doe aspire to a blessed life, and constantly walked in the same) I conceiue that such a patterne, would kindle the zeale of many good men, to walke in so faire a way, though happily they were not able to attaine to the perfection thereof. Examples of*

the like piety in holy men we haue heard of many in auncient hiſtories, & often read of them in their writings, but in men of this our age it is not to be found: For ſo farre ſhort are we from this zeale in furtherance of piety, that now it is to be feared, leſt Religion (ſo eagerly and ioyfully vndertaken, and profeſſed at firſt) will come to be euen loathed, and reiected of many, and ſo finally come to confuſion: ſeeing experience of former times hath confirmed this truth vnto vs that profaneſſe of life and manners hath drawne withall the ruine of Religion, thereby to giue vs a taſte now of what it is like to doe hereafter; Now we make no doubt, but (in ſo great a decay of auncient holines) Mr. Gilpins name (like the Owle amongſt other Birds) when it comes abroad will proue hatefull to many; Yet I held this no ſufficient reaſon why to ſuppreſſe it: Wherein though ſome pick out matter for their deriſion and ſcorne, yet other ſome may meete with matter for their admiration, others for their Imitation to work on. As for you (Worthy Sir) you hereby inioy the harveſt of your earneſt and often deſire. Many yeeres this writing hath lyne by me from the common view, the edition whereof I did therefore of purpoſe defer, to prevent

vent them, (who may ſeeme to ſtand at a diſtance farre off from this forme of holineſſe) from iudging themſelues preiudized hereby: But as my purpoſe is to further all, as much as I might, ſo it was not to hurt any: If any good or furtherance redound to any by this my labour, he muſt thank you, whoſe importunity hath extorted it, ſuch as it is, out of my hands. And ſeeing you liue in the very place, wherein Mr. Gilpins *whole life and worth are beſt knowne, and your ſelfe haue beene ſo earneſt with me for the ſame, this very carefull deſire of yours to preſerue and perpetuate* Mr. Gilpins *memory, is a moſt pregnant proofe and an vndeniable teſtimony of the ingenuity and goodneſſe of your own minde: Which worthy diſpoſition of yours hath commanded me to dedicate this little work to your name, to ſtand for euer as a pledge of your Religious affection to* Mr. Gilpin, *& my true loue vnto you So Fare you well.*

TO THE VERTVOVS memory of Mr. BERNARD GILPIN, his Reverend Kinſman, ſometimes *Parſon of HAVGHTON.*

SHew me that man who can, one amongſt ten,
Who did as this man did, this man of men,
Who ne're knew Symony, that ſpreading Tetter,
Which makes the bribe-ſwolne ſoule the Devils debter;
Who e're encountred with ſo many theeues,
Vnript their rankling ſores, and cur'd their grieues!
For gifts ſo richly rare for wit ſo quick,
And would refuſe a proffer'd Biſhoprick!
Who made the poore his children, eas'd their need,
And fed the hungry with the ſtaffe of bread!
To blinde, to lame, to ſick, to ſore, to poore,
An eye, a ſtay, a care, a cure, a ſhower,
To right to reare, to cure, to cheere, to water,
And ſhew the temper of his gen'rous nature!
Finde me out ſuch a man, North Eaſt, South, Weſt,
Vnleſſe you rake him from the *Phœnix* neſt.
Now truſt me, theſe rare vertues make me proud,
Deep-ſtamp'd in this graue *Patriot* of my blood:
Who though tranſlated from the paths of men,
And now tranſlated by an Engliſh pen,
Yet ſhall the ſubſtance of his inward ſhrine
Out-liue the vading period of time:
For theſe ſweet odours ſhall preſerue his ame,
So long as *Kent* from *Kentmire* takes his name.

Dignum laude virum
Muſa vetat mori,
Cœlo beat.———

Actes. 20. 28, 29.

Take heed therefore vnto your ſelues, and to the whole flocke, whereof the holy Ghoſt hath made you Overſeers, to feed the Church of God whereof he hath purchaſed with that his owne blood.

For I know this, that after my departing ſhall grievous wolues enter in among you, not ſparing the flocke.

Philip. 3. 18, 19.

For many walke of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt:

Whoſe end is damnation, whoſe God is their belly, and whoſe glory is to their ſhame, which minde earthly things.

The

The life of BERNARD GILPIN.

Bernard Gilpin was borne at *Kentmire* in the County of *Weſtmorland* in the yeare of our Lord 1517. of an ancient and honorable family, being the ſon of *Edwin Gilpin*, the elder brother of which *Edwin* was ſlain in the battle of *Boſworth*, being heire in the fifth deſcent to *Richard Gilpin*, who in the Raign of King *Iohn* was enfeoffed in the Lordſhip of *Kentmire* hall by the Baron of *Kendall* for his ſingular deſerts both in peace and warre. This was that *Richard Gilpin* who ſlew the wilde Boore, that rageing in the mountaines adioyning, as ſometimes did that of *Erimanthus*, had much indammaged the Country-people: whence it is that the *Gilpins* in their Coate Armes giue the Boore. The Mother of *Bernard Gilpin* was *Margaret* the Daughter of *William Laton* of *Delamain* in *Cumberland*, a man of an ancient houſe, and a family famous in that warlike age, as from whence had ſprung many right valiant Gentlemen.

This *Bernard* being yet a very childe gaue teſtimony of future holineſſe vpon this occaſion. A certaine begging Frier the better to diſpoſe the hearts of the people to liberality towards him, profeſſed himſelfe a Zealous Preacher: howbeit the Friers of thoſe dayes, and that ranke were but a ſordid and diſhoneſt people, ſome of them, yea the greateſt part labouring for a forme of holineſſe, but denying the power of it in their liues and con-

 verſations,

verſations, whereas others of them retained not ſo much as an outſide thereof. This wandring companion was come vpon the Saturday to the houſe of this *Gilpins* Father, as purpoſing to preach the next morrow being the Lords day; where he was enterteined reſpectiuely enough: for at that time it was a ſinne vnpardonable to offend the leaſt of theſe locuſts. The holy Frier at ſupper time eate like a glutton, and like a beaſt could not giue ouer toſſing the pot, vntill being overcome with drinke he expoſed himſelfe a ſhameſull ſpectacle to ſo chaſt and ſober a family. But in the morning as if he had beene ſome young Saint lately dropped from heaven, he cauſeth the Bell to towle to the Sermon, and in the midſt thereof bluſtering out certaine good words, he preſumed to grow hot againſt ſome ſinnes of the time, and amongſt the reſt to thunder bouldly againſt drunkenneſſe. Young *Gilpin* who had but newly got the vſe of his tongue, having obſerved (as it ſeemed) the hatefull baſeneſſe of the man by his overſight the night before, and now hearing the beaſt cry out ſo loud againſt theſe crimes which himſelfe had ſo lately beene guilty of, as he was ſitting neere to his Mothers lap in the Church ſodainly crieth out in theſe words: O Mother, doe you heare how this fellow dare ſpeak againſt drunkenneſſe, who was drunke himſelfe yeſternight at our houſe? The Mother made ſpeed to ſtop the childes mouth with her hand, that he might ſpeake no further. After this the parents of the boy perceiving his diſpoſition by many evident teſtimonies were diligently carefull to make him a ſcholler. He had a ſchoolfellow one *Edwin Airy* whom afterwards he loved intirely for his good diſpoſition and approoved honeſty, but *Gilpin* did farre excell the reſt in acuteneſſe of wit. Having therefore with great approbation paſſed his time in the Grammar-ſchoole, he is by his parents, (who had now conceived great hope of their ſonne) ſent to *Oxford*. At that time in *Oxford* both learning and Relligion were in all things out of ioynt, and over-grown with the ruſt of

Barbariſme.

Barbariſme. And now was young *Gilpin* ſixteene yeares of age at his comming to *Oxford*, being in the yeare of our Lord 1533. Being entred in Queenes Colledge, he profited wondrouſly in humane learning: He became, as almoſt all the good wits of that time very converſant in the writings of *Eraſmus*. He fell very cloſe to the ſtudy Logick and Philoſophy, wherein he was obſerved to grow excellent, and to beare away the bell in ſchooles. He added to this his humane learning, the ſingular knowledge of the Greeke and Hebrew, wherein he made vſe of the aſſiſtance and friendſhip of one *Neale*, betwixt whom and this *Gilpin* was growne much familiarity by the affinity of their ſtudies. This *Neale* was a Fellow of New-Colledge, and afterwards Profeſſour of the Hebrew in *Oxford*. And now after ſome few yeares carefully ſpent in theſe ſtudies *Gilpin* began to be ſo famous, and ſo beloved in *Oxford*, that there was hardly any place of preferment for a ſcholler, whereof the eminency of *Gilpins* vertue had not rendred him worthy in the publick eſtimation. There was then an enquiry made for men of more then ordinary learning and fame, who might make vp a number of ſchollers in Chriſt-Church at that time newly begun, and honour it with the commendation of learning. Amongſt theſe was our *Gilpin* one of the firſt elected. At that time he had not fully attained to truth and ſincerity in Relligion, as having beene alwayes inſtructed in the traditions of the Church of *Rome*; for in thoſe dayes the moſt part of men did not regulate their Relligion and piety by the rule of Gods word, but according to the Traditions of their Fathers received from hand to hand. His minde although diſpoſed to holineſſe did for a while remaine in darkneſſe, and being overclouded with preiudiciall reſpects laboured vnder the burthen of ſuperſtition not without ſome ſhadow of Antiquity; being more earneſt againſt vices and corruptions of the time, then againſt the traditions of the Fathers. Therefore at that time *Gilpin* ſeemed a great vphoulder

of the Popiſh Relligion. He held diſputation publickly againſt *Iohn Hooper*, who was afterwards Biſhop of *Worceſter*, and at the laſt a glorious Martyr of Chriſt. After the death of King *Henry* the eight, when *Edward* the ſixt was King, *Peter Martyr* induced by the piety and Munificence of ſuch a Prince read the Divinity Lecture in *Oxford*. Againſt whom the Sophiſters indeavoured to make oppoſition, *Chedſey*, *Weſton*, and *Morgan*, who deſired alſo to draw in *Gilpin* on their ſide, that by his adviſe and help they might the more diſtract *Peter Martir*: and the matter at laſt came to this puſh, that *Gilpin* was produced to hould diſputation againſt the poſitions of *Peter Martir*. Vpon occaſion of which diſpute *Gilpin* to the end that he might defend his cauſe in hand adventureth more diligently then ordinary to examine the Scriptures and the auncient Fathers: And by how much the more he ſtudied to defend the cauſe which he had vndertaken, ſo much the leſſe confidence he began to haue therein, becauſe he ſuppoſed that he ought to ſtand for the truth, which he ſtroue with all his might to diſcover and finde out. But whiles he was zealouſly ſearching for the truth, he began by little and little to haue a ſight of his owne errours. Whereupon *Peter Martir* was wont often to ſay, that he was not much troubled either for *Weſton*, *Morgan*, or the like, but as for that *Gilpin*, (ſaith he) I am very much mooved concerning him, for he doth and ſpeaketh all things with an vpright heart. The reſt ſeeme to me to be men, who regard their bellies moſt of all, and being moſt vnconſtant are carried away as it were with every blaſt of ambition and covetouſneſſe. But *Gilpin* reſting firmely vpon gravity of manners, and the teſtimony of a moſt laudable life ſeemeth to honour with his owne goodneſſe the cauſe which he vndertaketh. Yea, and he did often pray vnto God that he would be pleaſed at the laſt to convert vnto his truth the heart of *Gilpin*, being ſo inclinable to all honeſt deſires. And doubtleſſe God heard the prayer of *Peter Martir*: For from that time

time forward *Gilpin* drew neere to the knowledge of the truth, not vpon a ſodaine, but as himſelfe confeſſed by degrees.

Peter Martir had much illuminated *Oxford* with the truth of Divinity and the knowledge of humane learning. Whereupon *Gilpin* reſolved more earneſtly to apply himſelfe both by ſtudy and prayer to ſearch out the truth. To which purpoſe he determined to put in writing the diſputation which had beene betwixt himſelfe and *Hooper*. But in the expreſſing and vnfoulding of the ſaid controverſie, while he dwelt for a time vpon an accurate examination of the points which he had reſolved to confute, whiles he ſearcheth them to the bottome, and regulateth the inſtitutions of the Church to the authority of Scripture, without which he well vnderſtood that there could be no true Church at all, he felt himſelfe eaſily overcome, and was not ſory to be overcome by the truth. Thoſe draughts being found amongſt Mr. *Gilpins* writings reſerved in his private deske doe teſtifie his ingenuous and free confeſſion, together with the power of the truth and Gods great mercy in his converſion. Whiles he curiouſly pryeth into the Popiſh relligion, he was inforced to acknowledge that very many errours were crept into the Church which hinder and obſcure the matter of our ſalvation, inſomuch that they are no ſmall offence to as many as hunger and thirſt after righteouſneſſe and the knowledge of the truth. He diſcovered many corruptions and changes of ſound doctrine, he found not ſo much as a word touching ſeven Sacraments before *Peter Lumbard*: and that the vſe of the Supper was delivered vnder one kinde onely contrary to expreſſe Scriptures: that Tranſubſtantiation was a deviſe of the Schoolemen: that the doctrine of the worke wrought called *Opus operatum*, was newly riſen: that the Maſſe was turned from a Sacrament to a Sacrifice: that in the Church wherein all things were ordeined for the edification of the people, all things were now done, to the non-edifica-

tion of them: that the adoration of Images was inſtituted againſt the expreſſe commandement of God. Demurring for a while as diſtracted with theſe thoughts, behold the rule of faith lately changed in the Councel of *Trent* vtterly aſtoniſhed him. For he had obſerved out of the auncient Writers as well as out of the later ones, *Lumbard*, *Scotus*, *Aquinas*, and the reſt, that the rule of faith was to be drawne onely from the holy Scriptures, but in the Councel of *Trent* he beheld humane traditions made equall with the Scriptures. And ſeeing he vnderſtood theſe traditions to be nothing elſe but peeviſh and croſſe expoſitions of the holy Scriptures, deviſed by the Biſhops of *Rome*, and thruſt in among the Decretall Epiſtles, as alſo that the ſaid Decretall Epiſtles were meerely feigned and ſuppoſitions, as is confirmed by the teſtimonies of many learned men, and indeed by the confeſſion of the very Papiſts themſelues is acknowledged to be out of all doubt, this ſo great a confuſion of things being riſen in the Church in theſe latter ages enforced *Gilpin* now earneſtly deſiring nothing ſo much as true piety, to begin to doubt whether the Pope might not be that Antichriſt foretould in the Scriptures, and the Popiſh Church plainly Antichriſtian. For what is it to exalt and ſet vp himſelfe againſt all that is called God, inſomuch that he ſitteth as God in the Temple of God, behaving himſelfe as God, if not this, that the Pope is head of the vniverſall Church, the Lord, the Monarch, and as it were the God thereof? And that the word of the Pope is defended as the very word of God? For how ſhall not he whoſe word is as the word of God, be as God, oppoſing himſelfe to God, and ſhewing himſelfe that he is God? But this word is called the vnwritten word, or *verbum non ſcriptum*, is drawne out of the ſtinking puddles of the Decretals, that is to ſay, patched vp together out of falſe and fictitious writings. And this word which is in no reſpect worthy to be compared with the word of an honeſt man, is the vnwritten word of God, and to be enterteined with the

ſame

ſame pious affection as are the holy Scriptures. Can Antichriſt when he ſhall come, (if yet there be another to come) more grievouſly wrong and blaſpheme Chriſt and the holy Scriptures then the Pope doeth? And here at the laſt he demurred as in an exceeding great doubt. For who would haue thought the Pope to be Antichriſt? who durſt to ſpeake ſuch a word before *Martin Luther*? Therefore, thus he argued with himſelfe: If the Pope be Antichriſt, I ſee not onely probable but even neceſſary cauſes to depart from the Popiſh Church. But if the Pope be not Antichriſt, I ſee no ſufficient ground for ſuch a departure. It is not lawfull to make a ſeperation from the Church: but we are not onely enioyned to come out of the Church of Antichriſt, but we ſee the fearefull anger of the liuing God, and heare his dreadfull threates thundered out againſt thoſe who ſhall remaine in *Babilon* that Sinagogue of Antichriſt. Foraſmuch as a voice from heauen ſpeaketh vnto vs. *Apoc.* 18 Come out of her my people: & it is denounced that they ſhal receiue of her plagues whoſoever haue beene partakers of her ſinnes. Here therfore he ſtoppeda while: becauſe except the Pope were manifeſtly detected to be Antichriſt, he did not vnderſtand how he might ſeperate from the Church: and therefore he applied himſelfe by ſearching, reading, prayer and meditation, to be reſolved of this truth. He obſerved out of the Auncient Fathers, *Tertullian*, *Ierom*, *Ambroſe*, *Auguſtine*, *Chryſoſtome*, *Cyrill*, and others, that paſſage wherein Antichriſt is deſcribed, 2 *Theſſ.* 2. 7. *He which now withholdeth (ſhall let till he be taken out of the way*, to be ſo interpreted as vnderſtood of the Romane Empire, that the Romane Empire which now held preheminence ſhould keepe poſſeſſion vntill Antichriſt ſhall come, who ſhall poſſeſſe the ſeat of the Romane Empire. And moreouer whereas it is ſaid in the ſame place, *that Chriſt ſhall not come againe except there be a departure firſt*, he obſerved this thing to be fulfilled likewiſe. He perceived firſt a very maine departure of the Church of *Rome* from her primitiue

primitiue ſimplicity and truth. And ſecondly, a ſecond departure or ſeperation no leſſe manifeſt, to wit, of that of the Reformed Churches from the Church of *Rome*.

Mr. *Gilpin* would often ſay that the Churches of the Proteſtants were not able to giue any firme and ſolid reaſon of their ſeperation beſides this, to wit, that the Pope is Antichriſt. For he vnderſtood that a departure was commanded from the Church of Antichriſt by that heavenly iniunction, *Goe out of her my people, and be not partakers of her ſinnes, leſt ye receiue alſo of her plagues*, Revel. 18.4. In which place *S. Iohn* wiſely foretelleth that the people of God ſhould be called out of the Synagogue of Antichriſt: that here was no third thing to be thought vpon: that either the Church of Chriſt was not to be forſaken, or the Pope to be accounted Antichriſt, out of whoſe Church the Church of God is called forth by an heavenly voice & command. And now event which is the moſt vndoubted interpreter of Prophecies hath prooved all theſe things vnto vs: We haue ſeene already many Ages agoe that Kingdome taken away, which ruled over all in the time of the Apoſtles: and in the roome thereof an Eccleſiaſticall Kingdome erected, ſuch an one as was never ſeene in the Church in former Ages. We haue beheld the fearefull departure of the Church of *Rome* from the auncient purity and integrity of the Church. We haue obſerved and doe daily the people called as it were by a voice from heaven, comming out of *Babylon*, that is to ſay, out of the Church of Antichriſt. Our eyes haue ſeene theſe things fulfilled, which we haue read of as being foretould ſo many Ages agoe. Theſe things mooved the mind of Mr. *Gilpin* wonderfully to follow that Church which was ſhewed vnto him out of the word of God. The Church of *Rome* kept the rule of faith intire, vntill that rule was changed and altered by the Councel of *Trent*. And from that time it ſeemed vnto him a matter of neceſſitie to come out of the Church of *Rome*, that ſo that Church which is true & called out of from thence might follow

follow the word of God. For this calling out ſeemed to point out vnto vs a peculiar eſtate of the Church: ſo *Abraham* was called out from *Vr* of the *Caldees*, the people of *Iſrael* were called out of *Egypt*, the *Iewes* out of *Babylon*, after the captivity of ſeventy yeeres: and at the laſt after the ſelfe ſame manner the Reformed Church called out of Myſticall *Babylon*, or the Church of *Rome*. Theſe things were ſeene to haue beene brought to paſſe by the wonderfull providence and powerfull hand of God. Therefore he ſaw that there was a neceſſity of commiug out of her, and that that Apoſtaticall Church was to be forſaken. But he did not theſe things violently, but by degrees. In the meane while *Cuthbert Tonſtall* Biſhop of *Durham* had a purpoſe to ſend Mr. *Gilpin* to viſit the Churches in forraine parts allowing him meanes for his travell. This *Tonſtall* was Mr. *Gilpins* Mothers Vncle. But before he vndertooke his voyage being commanded to Court he preached before King *Edward* the ſixth touching Sacriledge; which Sermon is publick in print. Then he applied his mind to thinke vpon his travell. Now ſo it was that he had a Parſonage beſtowed vpon him by the care of his friends. This Parſonage Biſhop *Tonſtall* perſuaded Mr. *Gilpin* to keepe ſtill in his hands, as meanes to furniſh him with allowance for his travell, that he might demeane himſelfe more honeſtly and more Gentlemanlike therein. But *Gilpin* who had reteined this Parſonage but a ſhort while, before he would betake himſelfe to travell called vnto him a friend, whom he knew to be relligious, and a ſcholler, and one that would not be idle in the function of the holy Miniſtry, and vnto him he made a reſignation of his place but a little while before beſtowed vpon himſelfe. Which thing when Biſhop *Tonſtall* came to know of, he chid with Mr. *Gilpin*: And, I (ſaith he) haue a care of thee, and thou reiecteſt it as impertinent. But I tell thee this before hand, that by theſe courſes thou wilt die a begger. At the firſt *Gilpin* indeavoureth with faire language to appeaſe the mind of

the Biſhop his eſpeciall good friend. Afterwards he added that he had left his Parſonage vpon neceſſity, becauſe he could not keepe it in his hands with any peace of conſcience. But (ſaith the Biſhop) thou maiſt hould it with a diſpenſation, and in this caſe thou ſhalt be diſpenſed withall. But (anſwered *Gilpin*) the Divell will not be reſtrained by any bonds of diſpenſation from labouring in mine abſence the deſtruction of my people committed to my charge: And I feare that when God ſhall call me to an account of my ſtewardſhip, it will not ſerue my turne to make anſwer that I was diſpenſed withall whiles the Divell made havock of my flock. At which anſwer the Biſhop ſeemed offended: but having hereby made triall of the ſincerity of *Gilpins* heart he began to vſe him with more and more reſpect. Yet he did often threaten him, as Mr. *Gilpin* was wont to ſay, that *Fathers ſoule*, (a familiar word of the Biſhops) *Gilpin* would die a begger. In his travell abroad he firſt viſited his brother *George* at *Mechlin*, who had written vnto him to that purpoſe: then he lived for a while at *Lovaine*, and at *Antwerp*, and at *Paris*. After he was departed out of *England*, he received letters a ſecond time from his brother *George*, whereby he was directed to meet him at *Mechlin*, becauſe he had ſomething to deliver vnto him by word of mouth that he could not conveniently write. After they were met, Mr. *Gilpin* vnderſtood the reaſons why he had ſent for him thither to be nothing elſe, but onely to perſuade him to take vpon him a Parſonage, which might affoord him maintenance while he ſhould viſite forraigne Vniverſities. *Gilpin* now ſeemed to himſelfe to be in a ſtrait, for he knew that he had lately given the Biſhop diſtaſt vpon this occaſion, and he perceived that in this matter his brother was put vpon him by the Biſhop. At laſt therefore he writes backe to the Biſhop in theſe words.

The Letter followeth.

MY very honourable good Lord, and moſt worthy ever to be honoured by me: I thought it not fitting to conceale from your Lordſhip that my brother hath written vnto me of late, that ſetting all excuſe aſide I ſhould giue him meeting at *Mechlin*, becauſe he had ſomething to ſay vnto me touching very neceſſary affaires which could not be diſpatched by letters. When we were met, I vnderſtood that his buſineſſe with me was nothing elſe but to try me, if I would take vpon me a living, whiles my ſelfe in the meane while ſhould remaine a ſtudent in the Vniverſity. But had I knowne before hand that this was the cauſe of my iourney I ſhould not haue thought it neceſſary to haue interrupted my ſtudies with going to *Mechlin*. For now I confeſſe I haue diſcuſſed it with all the learned, but eſpecially with the holy Prophets, and with the moſt auncient and moſt godly writers ſince the time of our Saviour: ſo that I am fully reſolved ſo long as I liue never to burden my conſcience in this caſe, nor to keepe a living in mine owne charge with condition to liue from it. He anſwered that your Lordſhip had written vnto him that you would gladly conferre a living vpon me, and that your Lordſhip and mine other friends, whereof himſelfe was one, iudged mee too ſcrupulous in conſcience in this caſe. Whereunto I anſwered, if I be ſomewhat too ſcrupulous, (as I thinke I am not) yet it is a matter of that nature, that I had rather be a little too ſtrict, then to giue my conſcience too much ſcope herein. Foraſmuch as I am once perſwaded, that I ſhall not offend God in refuſing ſuch a living as I cannot be reſident vpon: ſo long as I doe not cenſure evill of other men, as I hope I never ſhall: yea I pray daily for all thoſe who haue the care of ſoules, that they may be able ſo to giue an account vnto God of the

charge committed vnto them as may be moſt for the glory of God and the edification of his Church. He tould me alſo that your Lordſhip would not confer any charge vpon me but ſuch a one as ſhould be ſerved as well, or perhaps better in mine abſence, then if I were there my ſelfe. Whereunto I anſwered, that I doubted not but that there might be in *England* a great number of men farre more able then my ſelfe to take the cure vpon them: And therefore I wiſh aboue all things that they may retaine both the place and the benefit, and feede both the bodies and the ſoules as I ſuppoſe all good Paſtors bound in conſcience to doe. But for mine owne part I cannot in conſcience reape benefit from that place, wherein another man beſtoweth his indeavours. For though any other ſhould teach and preach for me as conſtantly and induſtriouſly as ever Saint *Auguſtine* did, yet cannot I thinke my ſelfe diſcharged by another mans paines-taking. But if yet I ſhould be perſuaded thus to offer violence to my conſcience vpon condition to remaine either here or in any other Vniverſity, my diſquiet of conſcience would never permit me to profit in my ſtudy. At this preſent, I praiſe God, I haue obtained a comfortable privacy in my ſtudies neere to a Monaſtery of Minorite Friers, ſo that I haue opportunity to make vſe of an excellent library of theirs ſo often as I will. I frequent the company of the beſt ſchollers, nor was I ever more deſirous to learne. Hereupon being given to vnderſtand by my brother *George*, that your Lordſhip had ſome thoughts of beſtowing a living vpon me, which thing might interrupt the courſe of my ſtudies, I emboldened my ſelfe (vpon the experience which I haue had of your Lordſhips loue towards me) to vnlock the cloſet of my thoughts vnto your goodneſſe freely: Humbly beſeeching that your Lordſhip will be pleaſed to permit me to live free from a Paſtorall charge, that I may the more quietly apply my ſtudies. And foraſmuch as I vnderſtand that your Lordſhip is ſollicitous, how I ſhould be provided for, if God

ſhould

ſhould call your Lordſhip, (who are now well in yeares) out of this world, I beſeech you that the thought thereof may no more diſturbe you. For if I ſhall be brought low in meanes, I doubt not but in ſhort time to be able to obtaine ſome lecture either in this Vniverſity or elſe where, where I ſhall not loſe my time, a courſe which is much more pleaſing vnto me, then if I ſhould take vpon me a Paſtorall charge. I beſeech Chriſt preſerue your Lordſhip. From *Louaine* the 22. of *November*, 1554.

Thus farre Mr. *Gilpins* Letter.

Now tell me, what one of all thoſe gaping rookes of our time hath indeavoured with more art to acquire then this man to decline a ſpirituall living? At his firſt comming over into the parts beyond the Seas, he reſided for the moſt part at *Louaine*, afterwards he went to *Paris*. Whiles he abode in *Paris*, Biſhop *Tonſtall* was carefull that a certaine booke which himſelfe had written at that time concerning the truth of the body & blood of Chriſt our Lord in the Euchariſt ſhould be publiſhed in print by the diligence of Mr. *Gilpin*. Iam not ignorant that ſome Papiſts haue obiected to Mr. *Gilpin*, that the ſame worke was by him corrupted cõtrary to the mind of the Author. And even in mine hearing, when after theſe things I was a ſcholler vnder him at *Houghton*, *Francis Wickliffe* gaue notice vnto Mr. *Gilpin* what was muttered touching the corrupt edition: Whereupon he having diſprooved that ſuſpicion by many reaſons, at the laſt produced the letters of *Cuthbert Tonſtall*, wherein the Biſhop gaue him very great thankes, becauſe he had beene both faithfull and diligent in the edition of that worke. At *Paris* Mr. *Gilpin* reſided in the houſe of *Vaſcoſanus*, and converſed with learned men. And whiles he asked the opinions of learned men concerning theſe things which had troubled his minde, for the moſt part they anſwered him in that manner, not as if they regarded the pacification of conſcience, which he aimed at onely, but the eſtabliſhment of the traditions of the Church. At that time was *Neale*

at *Paris* alſo, with whom Mr. *Gilpin* dealt ſomewhat freely, that both of them together might ioyne in purſuit of the truth. They had by chance ſome diſcourſe touching the adoration of Images; Mr. *Gilpin* was much troubled hearing the Papiſts condemne Idolatry in their diſcourſes and yet permitting to the people every where the adoration of Images. He demaunded with what comfort of conſcience any man could bow himſelfe before an Image: and is not this (ſaith he) the idolatry forbidden in the ſecond commandement? This did Mr. *Gilpin* demand of him the rather, becauſe he obſerved the man a little too much addicted to the Popiſh opinions. *Neale* anſwered with that vſuall diſtinction of an Idol and an Image. That the Images of the Saints were not Idols, and ſo conſequently that the worſhipping of their Images was no idolatry. Mr. *Gilpin* replyed, there is no mention of an Idol in the ſecond commandement, but there is a prohibition of bowing before a graven Image, or the likeneſſe of any thing that is in heaven aboue, or in the earth beneath, or in the waters vnder the earth: whereſoever they are, we are forbidden to fall downe before the likeneſſe of them. And what (ſaith he) maketh an Idol. The workeman frameth the ſimilitude of ſome man, the graven Image is not an Idol, but adoration maketh it an Idol. Therefore the Apoſtle ſaith, that an Idol is nothing, becauſe there is but one God. In the opinion of the perſon adoring it ſeemeth to be ſomething, but that which the fancy of the party adoring apprehendeth is indeed nothing in the world: therefore Idolatry is when the worſhip due to God onely is beſtowed vpon the creature. But whoſoever in prayer boweth downe himſelfe before any creature whatſoever giveth vnto the creature the worſhip due to God alone. The commandement of God forbiddeth vs to make vnto our ſelues any graven Image, or the likeneſſe of any creature. But they make it vnto themſelues who make it for a religious vſe. We are alſo forbidden to bow downe our ſelues before

before any ſuch creature; for thoſe who doe ſo, doe ſerue and worſhip the ſame creature. And in this place that diſtinction of *Latria* and *Dulia* is frivolous, which are words of the ſame ſignification, foraſmuch as that diſtinction is taken away by the expreſs words of the commandement; *Thou ſhalt not bow down vnto them*. So that bowing downe vnto them is forbidden, notwithſtanding we ſee it practiſed every where. To this *Neale* anſwereth, that the ordinances of the Church are not to be altered without mature deliberation, *Gilpin* replyeth that it is not in our power to alter the ordinances of the Church. But ſeeing I cannot alter things already determined in the Church, it remaineth that I eſpecially indeavour to charge my ſelfe, and to draw neere to the ſincere worſhip of God, as his grace ſhall inable me.

Mr. *Gilpin* did often profeſſe that when he lived amongſt the Papiſts, he had obſerved many things which had eſtranged his heart from that religion. He vnderſtood that a mans chiefeſt comfort conſiſted in the Article of iuſtification, which Article he ſaw ſo obſcured in Popery that true conſolation was vtterly excluded. Therefore he did with all diligence enquire into the Scriptures and writings of the Fathers. Returning into *England* in the dayes of Queene *Mary* he beheld to his great griefe the Church oppreſſed with blood and fire: and being placed by Biſhop *Tonſtall* in the Rectory of *Eſſingdon*, he began to preach the word of God, and ſharply to taxe ſome vices which then raigned in the Church. He propounded the doctrine of ſalvation plainly and ſoundly, which thing procured him many back friends, eſpecially among the Clergy whoſe faults he had touched to the quick. There was at that time among the Clergy of the Biſhoprick of *Durham* one *Tonſtall* Parſon of a Church in that Dioceſſe. This man was very hot againſt *Gilpin*, & accuſed him often to the Biſhop as an heretick, and one that deſerved to be burnt as other hereticks were. But the Biſhop could not indure to ſhed blood, and therefore dealt mildly with him,

him, and preſerved him from the proiects of his enemies. I haue heard *Anthony Carleton* relate, (and he at that time lived in the Biſhops houſe) that the Biſhops Chaplains at a certaine time had ſome diſcourſe with *Gilpin* about *Luther*: and that one of them had asked him what hee thought of *Luther* and his writings. *Gilpin* confeſſed that had not read the writings of *Luther*, I propounded vnto my ſelfe, (ſaid he) this courſe; firſt of all to ſearch the Scriptures diligently, and to be acquainted with the expoſitions of the Fathers vpon them. As for the writings of the *Neoterickes*, I haue onely looked vpon them: howbeit I refuſe them not when and where they agree with the Auncients. One of them commended Mr. *Gilpins* reſolution, and ſaid, it would be well with the Church, if all men would duely reſpect the writings of the Fathers: for then the vpſtart opinions of late writers would not ſo much diſturbe the Church, ſuch as are of theſe of *Luther*. But *Gilpin* anſwered, if *Neoterickes* and late writers produce the opinions of the auncient Fathers, the novelty of the men is not to be diſdained, but the antiquity of the doctrine is to be reverenced.

They hereupon ſubtilly draw on *Gilpin* into a diſputation concerning the Sacrament of the Altar; propounding therein two queſtions, the one concerning the Reall preſence, the other concerning Tranſubſtantiation. Touching the Reall preſence *Gilpin* confeſſed that he had no very ſtrong Argument wherewith in his iudgement he might oppoſe the Reall preſence: For I ſuppoſe, (ſaith he) that therein lieth hid a great myſtery, ſuch a one as is aboue my capacity, rather to be adored then diſputed vpon. They asked then what he thought of Tranſubſtantiation? He anſwered that there was no neceſſity why we ſhould beleeue thoſe things which haue no ſolid foundation in the word of God. Doe you not then beleeue, (ſaid they) as the Church beleeues? *Gilpin* replyeth that the Church had not alwayes held that as an Article of faith: I am (ſaith he) of the Catholick faith, and the Catholick faith changeth

changeth not. But in this point I ſee alterations, ſuch as the Catholicke faith is not capable of. They demanded what alterations in faith he had obſerved touching the Sacrament of the Altar. He replyeth: I doe not finde that in the Church in former ages, there was any thing ſpoken, or writen about Tranſubſtantiation. *Peter Lumbard* was either the firſt, or at leaſt one of the firſt that brought in the alteration of the auncient faith. And what doe you your ſelues thinke? Is the bread in Tranſubſtantiation converted into the fleſh and blood of Chriſt? They anſwer, that they beleeue ſo abſolutely. But, ſaith *Gilpin*, *Peter Lumbard* who was the firſt man that made an alteration of the faith of our forefathers in this point, himſelfe did not beleeue as you doe. For in his fourth booke the eleuenth diſtinction, E. thus he hath it: there is no Tranſubſtantiation but of bread into fleſh, and wine into blood. And if that be true, then doubtleſſe it followes conſequently, that in the Tranſubſtantiation of the bread there is no blood. And now (ſaith he) how will you reconcile theſe thinges? They ſtood at a ſtand, as hauing nothing to anſwer, becauſe the words of *Lumbard* plainely deny that in the Tranſubſtantiated bread can be any blood, or in the wine his fleſh. Whom when *Gilpin* had obſerued to ſtagger in this point, take notice now (ſaith he) of the immutabillity of the Catholicke faith: we ſee the alteration of Tranſubſtantiation. For when *Lumbard* had broached this doctrine, that there was a kinde of change, he would haue it non otherwiſe vnderſtood then thus: that the bread onely ſhould be changed into fleſh, and the wine onely into blood.

Nor did men at that time dreame of any other converſion in the Sacrament of the Altar, vntill the fiction of concomitancy was broached by *Thomas Aquinas*. He was a man that vnderſtood well the difficulty of this point, and therefore he vnderpropped it with *Concomitancy*, that forſooth by reaſon of *Concomitancy* there is

both fleſh and blood in the Tranſubſtantiated bread. But theſe are the inventions of later men, whereas the Catholicke relligion abhorreth invented alterations in matters of faith. While they were houlding this diſputation without ſpeakeing aloud, becauſe they were cloſe at the Biſhops backe, who at that time ſate before the fire, for it was in the winter ſeaſon: the Biſhop leaned his chaire ſomewhat backwards, and harkened what they ſaid. And when they had done ſpeaking, the Biſhop turning to his Chaplaines, vſeth theſe words. *Fathers ſoule, let him alone, for he hath more learning then you all.*

Whileſt he liued at *Eſſingdon*, he preached the word of God conſtantly to the people. Now ſo it was that the *Archdeaconry* of *Durham* was annexed to the rectory of *Eſſingdon*. Therevpon Mr. *Gilpin* for a time ſupplyed both places. And when by chance he had notice that the Biſhop was ſo carefull of him, that he had a purpoſe to encreaſe his maintenance, he made anſwer that he was provided for ſufficiently and even ſomewhat more then ſufficient already; and deſired the Biſhop that he might haue his good leaue to reſigne either the Rectory or the Archdeacons place: for (ſaith he) the one of them will be ſufficient, me thinkes both together are to heauie a burthen for me. Hereat the Biſhop ſeemed to be mooued with him, and ſaid: haue not I tould thee before hand, that thou wilt die a begger? I found them both combined; and combined I will leaue them.

Not long after he beſtowed vpon Mr. *Gilpin* the Rectory of *Houghton* being a very large Pariſh containing 14. Villages with very large poſſeſſions, Mr. *Gilpin* being ſetled at *Houghton* perſevered moſt conſtantly in the duties of the Miniſtry, and repaired the decayed houſes. His Parſonage houſe ſeemed like a Biſhops Pallace; nor ſhall a man lightly finde one Biſhops houſe amongſt many worthy to be compared to this houſe of his, if he conſider the variety of buildings, and neatneſſe of the ſcituation.

Whiles

Whiles Mr. *Gilpin* liued at *Houghton* he was touched with a care not of that pariſh onely but of many more: for he ſawe and was much greiued to ſee many congregations through the diſtaſt of impropriation, as they call it, to be even diſperſed and deſtitute of Paſtors. For the parſonages being in the poſſeſſion of Laymen, there remained not maintenance for a Miniſter, for the Laymen ſought out for poore baſe preiſtes, who were onely able to read prayers to the people morning and evening: nor did the one vſe to require, or they take care to performe any more. This deſolation of the Church, and ignorance of the common ſort much troubled the holy heart of Mr. *Gilpin*. He therefore purpoſed with himſelfe, with aſmuch care and vigilancy as he could, not to make vp the breach wholy (for that was a thing impoſſible for him to dooe) but to doe this owne duty to the beſt of his indeauours, that the truth may be propagated, and God glorified. This deſolation of the congregations appeared moſt of all in *Northumberland* and the ports adioyning which are called *Riddeſdale*, and *Tindale*. For in theſe quarters, eſpecially, in that time, the word of God was neuer heard of to be preached amongſt them but by Mr. *Gilpins* Miniſtry. So that once a yeare it was his cuſtome to make a iourney amongſt them. For which purpoſe he would vſually take the opportunity of Chriſtmas Holidayes, when in reſpect of froſt and ſnowe other men were loth to travell. That time he liked beſt, becauſe then there came many Holydayes together, & the people would more vſually aſſemble vpon the Holy-dayes, whereas at other times they neither would come together ſo eaſily, nor ſo often.

He got himſelfe a great deale of eſtimation and reſpect amongſt this people both by preaching and by diſtribution of monies to the poore in his Iourney, being ſometimes benighted before he was well aware, and forced to lodge in the ſnowe all night. In which extremity, he commanded *William Airy*, who for the moſt part attended

tended vpon him to trott the horſes vp and downe and neither to permit them nor himſelfe to ſtand ſtill, whiles he himſelfe in the meane while did beſtirre himſelfe ſometimes running, ſometimes walking, as not able to ſtand ſtill for could. At home his daily care was for the diſcharge of his Miniſtry and proviſion for the poore. Now there was in this towne of *Houghton* a ſtreete of poore people: for their releife he tooke order that every Thurſday through the yeare a very great pot ſhould be provided full of boyled meat purpoſely for the poore. And not at *Houghton* alone, but even whereſoever opportunity preſented it ſelfe, he was carefull for the poore, inſomuch that by the common conſent of the Country people he was ſtiled a father of the poore.

Vpon a time as he was returning home vpon a iourney there was a certaine husbandman at plow, in whoſe teame of horſe one vpon a ſodaine fell downe, whether with being overwrought or vpon ſome diſeaſe it is vncertaine. The husbandman and thoſe who were with him did their beſt to raiſe the horſe againe with all the ſtrength they had: but it was in vaine, for the horſe was dead. Mr. *Gilpin* paſſing by accidentally ſtayed to obſerue the iſſue of the matter: And perceiving that the horſe could not be raiſed againe, and that the husbandman was exceedingly grieved for the death of his beaſt, and that he cryed out he was even vndone by that miſerable accident, he commanded his man to alight from the horſe he had vnder him, and patiently to carry the ſaddle and bridle to the next towne, and to giue to the poore man the horſe whereon he rode. The husbandman thereupon cryed out, Alas Sir, I am not able to pay you the price of ſo good an horſe. Be of good cheare (ſaith Mr. *Gilpin*) thou ſhalt never pay me for him till I demand it, in the meane while goe on with thy worke. Yea, and many a time as he travailed was he accuſtomed thus to help poore men. When at any time he chanced to meete any naked poore, he would put off part of his apparrell

apparell to cover their nakednesse: and at his table he vsually fed many poore persons. When that blessed Queene *Elizabeth* of never dying memory after the direfull times of her sisters Raigne came to the Crowne, the scarsity of learned men who were able to preach the word of God, mooved not onely many religious persons, but even the very Counsell of the Queene to seeke a salue for this sore by all the meanes they could. Mr. *Gilpin* observing the laudable endeavours of many in relieving the Churches want in this kinde, himselfe also was exceeding studious to doe what good he could possibly in his owne charge. Whereupon he began to conceiue thoughts of a seminary of good literature, or a Grammer-schoole; and builded a schoole allowing maintenance for a Master and Vsher. Himselfe also made choice out of the same schoole of such as he liked best to be privately instructed by himselfe. Which resolution of his much benefited Mr. *Gilpin* himselfe, and the whole Church of God all *England* over. For in that schoole of his were bred very many learned men, who very much graced the Church by their indeavours and vprightnesse of life. There was great resort of schollers to that schoole of his, many of whom were boorded in the towne, and many at Mr. *Gilpins* house. He boorded the sonnes of Knights and Esquires at a small rate; those who were of his kindred were free: yea and he had many poore mens sonnes vpon whom he bestowed both meate, and drinke, and cloth, and education. Whereby Mr. *Gilpins* schoole was every where spoken of to his credit, but himselfe much more. Out of this schoole of his he sent daily very many to both Vniversities, vnto divers whereof he also allowed maintenance in the Vniversity at his owne cost and charges. And now while he was wholly taken vp with these imployments, glory and reputation which followeth him that flyeth from it, and flyeth from him that had pursued it, had made the name of Mr. *Gilpin* most renowned, insomuch that he

vvas not onely honoured among the Fathers of the Clergy, but amongst all the Nobility of the Kingdome. Amongst the Nobles at Court the Earle of *Bedford* vvas one that marvelously respected Mr. *Gilpin*. This Earle earnestly desired of the Queene that the Bishoprick of *Carlile*, at that time vacant vpon the death of *Owen Oglethorpe*, should be bestovved vpon Mr. *Gilpin*, and obtained it. And thereupon the Earle dispatcheth his letters to Mr. *Gilpin* to gather that povver of election vvhich is termed *Congedeslier*. Mr. *Gilpin* receiving the letters together vvith the *Congedeslier*, sent back a messenger out of hand vvith letters to the Earle, vvherein having returned all hearty thankes to the Queene, and to the Earle, he humbly beseecheth the Earle to be mediatour to the Queene for him, and to get him excused as concerning the Bishoprick, alledging that he was best acquainted with his owne strength, and conscious to himselfe of his owne insufficiency for the discharge of so great a place: if in the meane-while he could be any other way serviceable to the Church, he would be diligent and carefull in some meaner imployment. At that time was *Edwin Sandes* Bishop of *Worcester*, a man venerable for his approved wisdome, learning, and holinesse of life, who vvas afterwards translated to *London*, and thence to *Yorke*. This Bishop hapned to be in *London* at the same time when the Earle of *Bedford* was busy about the preferring of Mr. *Gilpin* to a Bishoprick: and he, either by the persuasion of the Earle, or out of the intire loue which he bore to Mr. *Gilpin*, (for he was neere a kin vnto him) dispatched letters to Mr. *Gilpin*, whereby he persuadeth him to accept of, and to keep the Bishoprick thus offered. The Letter was found amongst Mr. *Gilpins* papers in these words.

MY much and worthily respected Coozen, having regard vnto the good of the Church of Christ, rather then to your ease, I haue by all the good meanes I could

could beene carefull to haue this charge impoſed vpon you, which may be both an honour to your ſelfe, and a benefit to the Church of Chriſt. My true report concerning you hath ſo prevailed with the Queenes Maieſty, that ſhe hath nominated you Biſhop of *Carliſle*. I am not ignorant that your inclination rather delighteth in the peaceable tranquility of a private life. But if you looke vpon the eſtate of the Church of *England* with a reſpectiue eye, you cannot with a good conſcience refuſe this charge impoſed vpon you: ſo much the leſſe, becauſe it is in ſuch a place, as wherein no man is found fitter then your ſelfe to deſerue well of the Church. In which reſpect I charge you before God, and as you ſhall anſwer to God herein, that letting all excuſes aſide, you refuſe not to aſſiſt your Country, and to doe ſervice to the Church of God to the vttermoſt of your power. In the meane while I giue you to vnderſtand that the ſaid Biſhoprick is to be left vnto you vntouched, neither ſhall any thing of it be diminiſhed (as in ſome others it is a cuſtome) but bou ſhall receiue the Biſhopricke entire as Doctor *Oglethorp* hath left it. Wherefore exhorting and charging you to be obedient to Gods call herein, and not to neglect the duty of your owne calling, I commend both yourſelfe and the whole buſineſſe of the divine providence. In haſt. At *London*, the fourth day of *Aprill*, 1560.

Your kinſman and Brother,
EDVVIN WORCESTER.

Mr. *Gilpin* returneth thankes to the reverend Biſhop his kinſeman. But as touchiug the Biſhoprick, he deſireth to be excuſed, and in that reſolution he became vnmooueable. And many there were who thought him blameworthy becauſe he had ſo ſtiffely reiected a Biſhoprick. But amongſt ſome Mr. *Gilpins* reputation ſeemed to grow greater by this refuſall, then if he had accepted the offer. I remember that I my ſelfe haue heard him diſcourſing

discourſing amongſt his freinds touching this occaſion, when one of them asked hin vpon what grounds he had ſo ſtiffely refuſed a Biſhoprick: to whom he made anſwer, that he refuſed not ſo much the Biſhopricke, as the inconvenience of the place. For (ſaith he) if I had beene choſen in this kinde to any Biſhopricke elſewhere I would not haue refuſed it, but in that place I haue beene willing to avoide the trouble of it, ſeeing I had there many of my freinds and kindred, at whom I muſt conniue in many thinges, not without hurt to my ſelfe, or elſe deny them many thinges not without offence to them: which difficulties I haue eaſily avoided by refuſall of that Biſhopricke.

Vpon this refuſall of Mr. *Gilpins*, Doctor *Iohn Beſs* a learned and relligious man was made choice of for the place: but whether he had it conferred vpon him vpon the ſame termes at it was proffered to Mr. *Gilpin*, that no diminition ſhould be made of any part thereof that I know not. Not long after this his refuſall of that Biſhoprick, he was ſet vpon by another requeſt, to witt, that he would take vpon him to be Provoſt of Queenes Colledge, in *Oxford*, whereunto he was choſen, or at leaſt he would be pleaſed to nominate ſom other for that place who might be a good and fitting man for the ſame. There was a letter writen vnto him by *Thomas Francis* to this purpoſe.

COmmendations premiſed &c. Seeing I haue a reſolution to relinquiſh this place which I now hould in Queens Colledge in *Oxford*, being heartily deſirous that ſome vertuous, godly, and learned man, and ſuch a one as by the ſtatutes of the Colledge ſhall be fit, may bee choſen to the place, I haue thought good once more to to make a tender of the ſame vnto you: which if it ſhall pleaſe you to accept I ſhall be ready vpon the receit of your letters to that purpoſe to advertiſe the Fellowes thereof, whom I know to be marvailouſly well inclined

ned towards you. But if ſo great a trouble with ſo ſmall a maintenance (for ſo I may truely terme this burthen) doe not giue you content, I intreat your aduice and direction as a friend to nominate me a man vnto whom I may reſigne the place, ſuch an one as your ſelfe ſhall know to be a man fitting; and one who may and ought to be choſen. I ſhall gladly be directed by you ſo ſoone as I ſhall vnderſtand your mind by your letters, which I pray you be carefull to ſend me with all conuenient ſpeed. In haſt from *Oxford* the 17 of *December*. 1561.

What anſwer Mr. *Gilpin* returned to this meſſage, I doe not finde, but it is manifeſt that he refuſed the offer of that preferment. For againſt all the intreaties of friends in theſe kindes, he remained conſtant and vnmouable, as the Poet ſpoke of King *Latinus*.

Ille velut pelagi rupes immota reſiſtit.

Mooved no more
Then Rocke on ſhore.

AND all this while Mr. *Gilpin* ſeemed even to ſupply the place of a Biſhop by preaching, by taking care of the poore, and by making proviſion for the neceſſity of other Churches, by erecting of ſchooles, and by accommodating men learned and fitting for the holy function of the Miniſtry. As for Mr. *Gilpins* houſe it was like vnto a very Monaſtery, if a man conſider a Monaſtery ſuch as were thoſe in the times or Saint *Auguſtine*, but not ſuch as theſe latter ages haue brought forth.

William Lord *Cecill* Baron of *Burghley* principall Secretary to the Queene being ſent into *Scotland* about affaires of State, in his returne homewards being drawne with the fame of Mr. *Gilpin*, came to *Houghton*, and viſited him. Mr. *Gilpin* entertayneth him with all reſpects and due rites of hoſpitallity. When the Lord *Cecill* had well obſerved Mr. *Gilpin*, and had approoved the extraordinary curteſie of the man, and had tooke no-

tice of ſuch dilligence, and abundance of all things with ſo compleat ſervice in the entertainment of ſo great a ſtranger, and ſo vnlooked for a gueſt, being now ready to depart thence, he ſpoke on this wiſe: that he had heard much be the report of others touching Mr. *Gilpin*, but what he now had ſeene and tried was much more then that which he had formerly heard. Therefore ſpeaking in very friendly manner to Mr. *Gilpin*, he ſaid: Sir, if you haue any occaſion or ſuite at Court or before the Counſell, I pray you to make vſe of me as a mediator for you.

The honourable Baron being returned towards *Durham*, when he came to the hill called *Rainton* hill, reflecting his eye vpon the whole champion Country which he had now paſſed, he looked backe very earneſtly both vpon Mr. *Gilpins* houſe and the ſcituation thereof; and vſeth theſe words, I doe not blame this man (ſaith he) for refuſing a Biſhopricke: for what doth he want that a Biſhopricke could more enrich him withall? Beſides that he is free from the greater waight of cares. Mr. *Gilpin* did not omit to viſite the people of *Ridſdale* and *Tindale* once every yeare. Amongſt whom he was eſteemed a very Prophet, and little leſſe then adored by that halfe barbarous & ruſtick people. It happened by chance that whiles Mr. *Gilpin* preacht amongſt them, a certaine good-fellow had ſtolne away Mr. *Gilpins* horſes: vpon the miſſing whereof, there is Hue and Cry raiſed through the Country, that Mr. *Gilpins* horſes were ſtolne, and muſt be ſearched for with all poſſible diligence. The fellow who had ſtolne them ſo ſoone as he heare that they were Mr. *Gilpins* horſes (for he knew not whoſe they were when he took them away) was in great feare and trembling. The theft did not much trouble his conſcience, but when he heard the name of Mr. *Gilpin*, it caſt hin into trouble and diſtraction of heart. Therefore in much trembling, and with all the ſpeede he could he brought backe Mr. *Gil-*

pins

pins horſes, and humly craved the pardon and benediction of Father *Gilpin*: and proteſted that after it came to his knowledge that they were Mr. *Gilpins* horſes he was afraid to be thruſt downe quicke into Hell, if hee ſhould doe him any wrong.

Vppon a time when Mr. *Gilpin* was in theſe parts at a towne called *Rotbbury*, there was a peſtilent faction amongſt ſome of them who were wont to reſort to that Church. The men being bloodily minded practiſed a bloody manner of revenge, termed by them Deadly-feod. If the faction on the one ſide did perhaps come to the Church, the other ſide kept away becauſe they were not accuſtomed to meet together without bloodſhed. Now ſo it was that when Mr. *Gilpin* was in the pulpit in that Church, both parties came to Church in the preſence of Mr. *Gilpin*; and both of them ſtood, the one of them in the vpper part of the Church, or Chancell, the other in the body thereof armed with ſwords and iavelins in their hands. Mr. *Gilpin* ſomewhat moved with this vnaccuſtomed ſpectacle goeth on nevertheleſſe in his Sermon: and now a ſecond time their weapons make a claſhing ſound, and the one ſide drew neerer to the other, ſo that they were in danger to fall to blowes in the middeſt of the Church. Herevpon Mr. *Gilpin* commeth downe from the pulpit, and ſtepping to the ringleaders of either faction, firſt of all he appeaſed the tumult. Next, he labowreth to eſtabliſhe peace betwixt them, but he could not prevaile in that: onely they promiſed to keepe the peace vnbroken ſo long as Mr. *Gilpin* ſhould remaine in the Church. Mr. *Gilpin* ſeeing he could not vtterly extinguiſh the hatred which was now inveterate betwixt them, deſired them that yet they would forbeare hoſtility ſo long as he ſhould remaine in thoſe quarters: and this they conſented vnto. Mr. *Gilpin* therevpon goeth vp into the pulpit againe (for he had not made an end of his Sermon) and ſpent the reſt of the allotted time which remained in in diſgracing that barbarous

barous and bloody cuſtome of theirs, and (if it were poſſible) in the vtter baniſhing of it for ever. So often as Mr. *Gilpin* came into thoſe parts afterwardes, if any man amongſt them ſtood in feare of a deadly foe, he reſorted vſually where Mr. *Gilpin* was, ſuppoſing himſelfe more ſafe in his company, then if he went with a guard.

Vpon a certaine Lords-day Mr. *Gilpin* comming to a Church in thoſe parts before the people were aſſembled, and walking vp and down therein eſpied a gloue hanged on high in the Church. Wherevpon he demanded of the Sexton, what ſhould be the meanning thereof, and wherefore it hanged in that place? The Sexton maketh anſwer that it was a gloue of one of the Pariſh who had hanged it vp there as a challenge to his enemy, ſignifiing thereby that he was ready to enter combate with his enemy hand to hand; or with any one elſe who ſhould dare to take downe that challendge. Mr. *Gilpin* requeſted the Sexton by ſome meanes or other to take it down. Not I Sir, (replied the Sexton) I dare doe no ſuch thing. But (ſaid Mr. *Gilpin*) if thou wilt but bring me hither a long ſtaffe, I will take it downe my ſelfe: and ſo when a long ſtafe was brought, Mr. *Gilpin* tooke downe the gloue and put it vp in his boſom. By and by came the people to Church in abundance, and Mr. *Gilpin* when he ſaw his time went vp into the pulpit: In his Sermon he took occaſion to reprooue theſe inhumane challenges, and rebuked them ſharpely for that cuſtome which they had of making challenges by the hanging vp of a gloue, I heare ſaith he, that there is one amongſt you, who even in this ſacred place hath hanged vp a gloue to this purpoſe, & threatneth to enter into combate with whoſoever ſhall take it downe. Behold, I haue taken it downe my ſelfe, and at that word plucking out the gloue ſhewed it openly, and then inſtructed them how vnbeſeeming thoſe barbarous conditions were for any man that profeſſed himſelfe a Chriſtian, and ſo laboured to perſwade them to a reconciliation, and to the practiſe of mutuall

loue

ſoue and charity amongſt themſelues. After his Sermon it was his cuſtome to diſtribute money amongſt the poorer ſorte, and many times to viſit them who were imprisoned, and after he had preached vnto them in prison to beſtow money largely amongſt the priſoners: many of whom hee brought home to repentance for their former paſſed life, and to honeſt converſation: and for many who were condemned to die he procured pardon, and ſaued their liues.

When we were children a rebellion was raiſed in the North by the Earles of *Northumberland* and *Cumberland*. Which Mr, *Gilpin* perceiued before hand by certaine euident ſignes. And becauſe he vnderſtood that in ſo trouble-ſome a time he ſhould want power to defend himſelfe and his owne, he conceiued thoughts of going aſide for a while. Therefore after a ſpeech made to the Maiſters and Schollers that they ſhould demeane themſelues carefully and peaceably vntill his returne, himſelfe went to *Oxford*: reſiding there vntill the Queens Army vnder the command of the Earle of *Suſſex* ſhould make ſpeed to *Durham* for diſcomfiture of the rebels. The rebels were now within *Durham*, but at the report of the Queens Army they diſperſed themſelues and fled. After they were put to flight, there was ſharpe and cruell proceedings againſt the ſimpler ſort, whom the rebels had drawne to their faction vnder pretence of ſeruing the Queene: for the ſilly people were ſollicited as for the Queenes ſervice, the rebels in all places giuing it out that they ſtood for the Queene. During the time that the rebels had poſſeſſion of *Durham* with their Army, Maſſe was ſung in the Cathedrall Church day by day; ſome of them flew out as farre as *Houghton*. There they found Mr. *Gilpins* barnes full of corne, young cattell ready fatted, and many things provided for hoſpitalitie: but they make waſt of all, ſelling the corne, conſuming the fatted ware, and baſely making havocke of all thoſe things which Mr. *Gilpin* had provided for pi-

ous and honeſt vſes. There was among them one fellow whom Mr. *Gilpin* had ſometimes ſaued from the gallowes, and this knaue was the wickedeſt of all the reſt in rioting away Mr. *Gilpins* goods. Now after the rebels were diſperſed, & proceeding made againſt the ſimple people ſomewhat more ſharply then was fitting, Sir *George Bowes*, who was conſtituted marſhall for that purpoſe, Mr. *Gilpin* who was now come home againe begged the liues of many by his interceſſion: for hee knew well enough that many men were drawne as it were into the ſnare, not wilfully, but through ignorance, and through the fraudulent practiſes of others. And now the whole trouble being over, Mr. *Gilpin* returneth to his accuſtomed indeavours of ſtudies and charity. There was betwixt the moſt learned and reverend *Iames Pilkington* then Biſhop of *Durham*, and Mr. *Gilpin* more then ordinary friendſhip through their long acquaintanc and paritie of diſpoſitions. The Biſhop was wont oftentimes to viſitt Mr. *Gilpins* at his houſe, and the Biſhop alſo incited the rather by Mr. *Gilpins* example builded a ſchoole at *Lancaſter*, and brought the ſtatutes of the ſchoole to be over looked and examined by Mr. *Gilpin*. He vvas alſo familiarly acquainted vvith, and marvaylouſly reſpected *Thomas Levery* a godly and learned man maſter of *Sherborn*-hoſpital. There vvas at that time, publiſhed a booke of *Thomas Cartwrights* touching Eccleſiaſticall diſcipline vvhich booke vvas exceedingly liked by many in thoſe dayes. *William Birch* a Canon of *Durham*, a man learned, but too haſtily inclining to that forme of diſcipline vvhich *Cartwright* had propoſed ſent one of theſe bookes to Mr. *Gilpin* to read over; requeſting him to looke over the booke, and that he vvould be pleaſed to vvrit backe his opinion concerning the ſame. *Birch* ſeemed to be ſomevvhat in haſt vpon the matter: for very ſhortly after he vvrote againe to Mr. *Gilpin*, requeſting him to ſend over his book vvith his cenſure of it, before M. *Gilpin* had read it all over.

Mr.

Mr. *Gilpin* did accordingly ſend backe the booke, and a letter to Mr. *Birch*, and as he had an excellent veine in verſifying, in the end of his letter he wrote certaine verſes, which are theſe that follow.

Multa quidem legi, (ed plura legenda reliqui,
Poſthac quum dabitur copia, cuncta legam:
Optant vt careat maculis Eccleſia cunctis,
Præſens vita negat: vita futura dabit.

Which verſes of his I haue thus Engliſhed,

Much haue I read, but more remaines behind,
I'le read the reſt when I can leaſure finde:
Men wiſh our Church no blemiſh had at all,
It cannot be ſo heere, in heauen it ſhall.

THere came vnto Mr. *Gilpin* a certaine *Cambridge* man, who ſeemed a very great Scholler, and hee dealt earneſtly with Mr. *Gilpin* touching the diſcipline and reformation of the Church. Mr. *Gilpin* tould him that he could not allowe that an human invention ſhould take place in the Church in ſtead of a divine inſtitution. And how? Doe you thinke, ſaith the man that this forme of diſcipline is an human invention? I am, ſaith Mr. *Gilpin*, altogether of that mind. And as many as dilligently turned over the writings of the auncient fathers will be of mine opinion. I ſuſpect that forme of diſcipline which appeareth not to haue beene received in any auncient Church. But yet, ſaith the man, latter men doe ſee many things which thoſe auncient fathers ſawe not: and the preſent Church ſeemeth better provided of many ingenious and induſtrious men. Mr. *Gilpin* ſeemed ſomewhat moved at that word, and replyed: I for my part do not hould the vertues of the latter men worthy to be compared to the infirmities of the fathers. The other man made anſwer that hee ſuppoſed Mr. *Gilpin* to be in an errour in that point. But Mr. *Gilpin* vſed theſe words purpoſely becauſe he perceived that this fellow had a ſtrong conceit of I know not what rare

vertues

vertues in himselfe, which opinion Mr. *Gilpin* was desirous to roote out of him. *George Gilpin* who had most elegantly translated out of low Dutch into English the booke of *Phillip Marnixius* Earle of *Aldegunt* called the Beehiue of the Romane Church came out of the low Countries vnto *Bernard*. This man was brother to *Bernard* and Agent for the Queene with the States of *Holland*, amongst whom he left behind him a famous memory of himselfe for his singular wisdome. And hauing liued for some space most louingly with his brother *Bernard* being about to returne from *Holland*, he had aduised with the Queene and Councell of the Kingdome touching the affaires which he had to treat vpon with the States in the Queenes name. The Earles of *Leicester* and *Bedford* exceedingly fauored the two brothers, *George* for his wisdome in affaires of state, and *Bernard* for his holinesse of life. These requested *George* to perswade his brother *Bernard* to declare in wrighting the motiues and meanes of his conuersion from the Romane superstition to the light of the Gospell. To which request Mr. *Gilpin* answered that he would do it plainely and sincerely without any dissimulation. The copy of his letter to that purpose I found among his papers to be thus.

The letter of Bernard Gilpin *to his brother* George *in the yeare of our Lord* 1575.

YOu doe request (brother) that I should relate vnto you somewhat at large the manner and meanes of my conuersion from superstition to the light of the Gospell: a thing, which I suppose, is not vnknowne vnto you to haue beene a worke of many yeares: nevertheless as time and health shall giue leaue I will conceale nothing

nothing from you herein. I will confeſſe mine owne ſhame to the confuſion of the Divell; I will ſay with the Apoſtle, 1 *Tim.* 1.13. *I was received to mercy, for I did it ignorantly.* In the dayes of King *Edward* I was drawne to diſpute againſt certaine poſitions of *Peter Martirs:* howbeit out of a naturall inclination I haue alwayes ſo farre as I could avoided controverſies and diſputations. And when I was but a young Divine, and had found out by holding that diſputation that the foundation whereto I truſted was not ſo ſolid as I formerly ſuppoſed it, I thereupon began ſomewhat ſeriouſly to read over the Scriptures and writings of the Fathers, that I might confirme my ſelfe in my received opinions. But God freed my minde from that preiudicate conceit by little and little, and the zeale which I had for the Popiſh religion began to coole in me every day more and more. But on the other ſide I felt certaine ſparkling deſires which vrged me to ſearch out the truth. In the meane while I repaired to the Biſhop of *Durham*, that I might be further inſtructed; who tolde me, that in the matter of Tranſubſtantiation, *Innocentius* the Pope the third of that name had done vnadviſedly, ſeeing he had made it an Article of faith. And he did further confeſſe that the Pope had committed a great fault in that touching Indulgences and other things he had taken no better order for the quiet of the Church. Afterwards I conferred with Doctor *Redman*, in whom I repoſed much hope in regard of his eminent vertues, and great ſchollerſhip. He affirmed vnto me that the booke of Common Prayer, was an holy booke, and agreeable to the Goſpell. Theſe things caſt me into many diſtractiue thoughts. After this one of the fellowes of Queenes Colledge in *Oxford* told me that he heard Doctour *Chedſey* ſaying among his friends, that it muſt come to this point, that the Proteſtants muſt grant vs a reall preſence of Chriſt in the Sacrament, and we likewiſe giue way vnto them in the opinion of Tranſubſtantiation, and ſo we ſhall accord.

Doctor *Weſton* made a long Oration touching the Supper of the Lord to bee adminiſtred vnder both kindes. Mr. *Morgan* tolde me that Doctor *Ware* a man moſt famous for life and learning had affirmed vnto him that the principall ſacrifice of the Church of God was the ſacrifice of thankſgiving. This was his anſwer when I had demanded of him what could be ſaid for the ſacrifice of the Maſſe. The moſt learned Biſhops in this Kingdome at that time confuted the primacy of the Pope both in words and writing.

Mr. *Harding* being newly returned home out of *Italy*, in a long and famous oration ſo plainly ſet out and painted to the life the Friers and vnlearned Biſhops, who had met at the Councell of *Trent* in their greene gownes, that it abated in me and in very many others a great deale of that opinion and confidence which we had repoſed in *Generall Councels*.

Theſe things and many others gaue me occaſion diligently to ſearch the Scriptures and the writings of the Fathers: whence I had began to obſerue very many and very great abuſes, and ſome enormities oftentimes vſed, and as oft defended in Popery, and to iudge reformation neceſſary on the other part. Whiles I went on in this manner, I was overruled by the perſuaſions of ſome friends to accept of a Parſonage; whereunto I was drawne againſt my will. If I offended God in vndertaking the charge before I was a more ſufficient ſcholler, and better grounded in Religion, I aske God forgiueneſſe. Nor doe I doubt but I haue obtained mercy in his ſight. Before I was entred vpon that Parſonage I preacht before King *Edward* at *Greenwich* a Sermon which had approbation of many good men.

The Lord Treaſurer being at that time Secretary obtained for me from the King licence as a generall Preacher throughout the Kingdome ſo long as the King lived which time fell out to be not much aboue the ſpace of halfe a yeare after. In my Sermons I handled thoſe points wherein

wherein I was beſt grounded, and wherein I was vndoubtedly reſolved ont of the Scriptures. I examined the Maſſe; and the abuſe ſo farre as I was able to obſerue at that time conſiſted in the too much reverence, and groſſer worſhip of the people; becauſe I beleeved not Tranſubſtantiation. Nevertheleſſe at ſome times I read Maſſe, but ſeldome and privately. Then was I forthwith ſent beyond the Seas that I might overſee the printing of my Lord Biſhop *Tonſtall* his booke touching the Euchariſt, with two or three books more as you know, at *Antwerp*: where I beheld for the ſpace of three yeares at *Paris*, *Antwerp*, and *Louaine*, and in ſome other places very groſſe Idolatry. This thing did more and more eſtrange me from the Popiſh religion: moſt of all becauſe the learneder Papiſts did in their diſputations in ſchooles deny the adoration of images, yet allowed the intolerable abuſe thereof in their Churches. And now whiles with all earneſtneſſe I adviſed with the holy Scriptures, and writings of the Fathers, I obſerved many things alienated mine heart from the Popiſh Church. I obſerved in that Church notable corruptions of the doctrine of the Bible, many things in the Sacraments inſtituted againſt Scripture, ſome Sacraments lately added: In the Sacrament of the Supper the one halfe taken away: the fiction of Tranſubſtantiation brought in: traditions of the Church made equall to the word of God, and to the holy Scriptures, and to be imbraced with the ſame pious affection: the worſhip of Images brought into the Church: all things performed in the Church before the people in an vnknowne language: but aboue all the reſt the queſtion concerning Antichriſt troubled me moſt, becauſe it ſeemed not to me a ſafe thing to make a ſeperation from the Popiſh Church, except I were firſt fully reſolved that the Pope is Antichriſt: and in this point I cannot eaſily expreſſe with how many difficulties and diſtractions I was daily oppoſed. Afterwards I was ſent for home againe by the Biſhop, who conferred vpon me

the Rectory of *Essingdon*: where when I had indeavoured to be constant in preaching, I observed that I had vpon a sodaine procured to my selfe many and heavy enemies thereby: for I had preached against plurality of Benefices, and Non-residency. Mine adversaries cryed out that all such as broached that doctrine would prooue hereticks quickly. Others were much displeased with me for that I had preached repentance & salvation by Christ. They laid to my charge that I did not make whole Sermons about Transubstantiation, Purgatory, Holy water, the worshipping of Images, the invocation of Saints, and the like; which they could never heare come from me. And by how much the people were more earnest to resort to my Sermons, so much the more eagerly they tooke offence at mee and hated mee. A very small matter brought me into danger. An honest Matron, because in her pangs of childbirth she had often called vpon God, was grievously checked by the other good women, because she had not called vpon the blessed Virgin. To whom she made answer: I haue heard (saith she) a certaine famous Preacher, one *Gilpin*, a man that came lately out of *France*, if he will advise me to call vpon the Saints, I will take his counsell in that point. I tolde them that I durst not persuade any one to invocate the Saints, but that those who call onely vpon God for help in all their dangers, haue a commandement from God so to doe, and a firme promise for the infallible comforting of their conscience. This occasion stirred me vp many foes. In the meane while I often conversed with learned men, my very loving friends and kindred: I demanded how it came to passe that there was no reformation of so many abuses touching Images, Reliques, Pilgrimages, buying and selling of Masses and Trentalls, with many other errours which in the time of King *Edward* the Papists had not onely confessed to be superstitious, but had promised reformation of them, and professed that it was meete the Church should be purged of them:

them: which thing they ſaid they would gladly doe, if ever the power came into their hands againe. When I asked of them in which of theſe points reformation ſhould begin, in expectation of which thing I returned from *Paris* the more willingly, anſwer was made vnto me, that no way muſt be given to the ignorant multitude. If (ſay they) we once confeſſe any errours at all, they will ſtraightway cry out that many other things alſo are worthy to be reformed, beſides thoſe which we ſhall yeeld vnto them, and ſo they will be ſtill growing vpon vs, that we ſhall never haue done reforming. Theſe things wounded me grieuouſly, and draue me to ſeeke out for peace of conſcience. After theſe things, having preached two or three Sermons at *Newcaſtle*, I began to explaine my conſcience more at large, where there were gathered twelue or thirteene Articles againſt me, and ſent to the Biſhop. And now had mine adverſaries of the Clergy whom I had grievouſly provoked, obtained what they had long looked for. Nor would they giue over vntill the Biſhop had called me before their faces, to examine me in the point of the Sacrament. The Biſhop ſhewed me as much favour, I ſuppoſe, as he durſt. In Tranſubſtantiation he would not trouble me, onely he inquired concerning the reall preſence, which I granted, and ſo was freed out of that danger. And as touching the reall preſence, I found not my ſelfe fully reſolved. I ſuppoſed that therein lay hid a myſtery aboue my capacity. Nevertheleſſe my conſcience did ſometimes chide me, for that I had before them yeelded in expreſſe words to a point which ſeemed vnto me doubtfull. But I hoped that God would pardon mine ignorance, and in time bring me to a greater light of knowledge.

The winter following Queene *Mary* departed this life, and then I had begun to explaine my minde more fully. For before that time (for I muſt needes confeſſe the truth) weakneſſe, ignorance, and the terrours of mine adverſaries had ſomewhat reſtrained me. About *Eaſter*

I was accuſed to the Biſhop vpon many Articles, both out of the Dioceſſe of *Yorke*, and of *Durham*, all which things nevertheleſſe hurt me no further then thus, that the Biſhop incited thereto by the complaints of mine adverſaries ſtruck my name out of his laſt Will and Teſtament, foraſmuch as the Plebeians and ordinary ſort of people were extremely offended with me. Now I in that I loſt the Biſhops Exequutorſhip found my ſelfe eaſed of a great burthen, and was glad thereof. But as for the favour of the multitude, I hoped in time through the goodneſſe of God to recover it againe, that my preaching might profit the more to edification, for otherwiſe I never deſired the loue of the vulgar. In harveſt came the viſitors, and Doctor *Sandes* ſent for me to *Aukland*, and appointed me both time and place to preach againſt the primacy of *Durham*. But he himſelfe preaching the day before, whiles he ſeemed vtterly to deny a reall preſence, had ſo wounded my tender conſcience, that the night following I could not ſleep at all; and I was much troubled in my minde, whether I ſhould preach the next day or not. At the laſt I went almoſt out of my bed into the pulpit, where, I know not how it happened, whether it was through my diſquiet of conſcience, or want of ſleep, or in that I had offended God to goe vp againſt my conſcience, but me thought I did never feele ſuch a want of vtterance, and yet in my iudgement I had provided matter enough, and waighty reaſons. The next day all the Miniſters in the Dioceſſe were met to ſubſcribe. Now ſo it was that in a point or two of the Articles my conſcience did not appeare to me ſo well reſolved, as I could haue wiſhed. Therefore I ſtept a little out of the way hoping that I might eſcape from being called. But when my Curate came to the booke, who, I ſuppoſed, would never haue ſtood at it by reaſon of ſome diſcourſe I had formerly with him, he withdrew himſelfe as vnwilling to ſubſcribe; and thereupon I was called for, and the booke held out vnto me; when ſtraightwayes I had

theſe thoughts in my ſelfe: My greateſt confidence is repoſed in this religion, becauſe it giveth glory to God, and authority to the word of God for the rooting out of ſuperſtition, and humane doctrines. Onely mine heart doubted in certaine points of ſmaller conſequence, which God (as I hope) ſhall in time reveale vnto me. If I ſhall refuſe, I ſhall be a meanes to make many others to refuſe, and ſo conſequently hinder the courſe of the word of God. Therefore I ſubſcribed, and the night followving I ſent vnto Doctor *Sandes* my proteſtation touching thoſe two points which had troubled me. He being nothing offended tooke my proteſtation very courteouſly: ſo my Curate ſubſcribed alſo, and the day followving fell ſicke. And vvhiles I vvas gone along vvith the viſitors to *Kendall* and *Lancaſter*, he dyed before my returne, having not beene ſicke a whole weeke. Some ſuppoſed that ſubſcription killed his heart, others ſaid his infirmity proceeded from exceſſiue drinking, God onely knoweth what was the cauſe of his death. In proceſſe of time, me thought I grew more and more ſtrengthened and reſolved: but I will confeſſe the truth, I had many and grievous temptations, which would not let me ſleepe for many nights, and draue me betwixt ſleeping and waking into ſuch dreames, as I think few men ever had the like. My nature did ever deſire to avoid controverſies. My chiefeſt comfort and indeavour was to preach Chriſt, and ſalvation through Chriſt plainly and ſincerely, and to comfort my ſelfe in the moſt ſweet promiſes of holy Scripture, and in pouring out my prayers to God. The inſatiable covetouſneſſe that could be reſtrained by no bounds of temperance and moderation, together with the pride and carnall liberty, and other vices of the ſame ranke, which raigned among all ſorts and degrees of people, but moſt of all in vs the Prieſts and Miniſters, who ought to be as we are termed, *the Salt of the earth*, haue oftentimes broke my ſleepes. But recovering I quieted my ſelfe in God, ſaying, ſurely how much

much more the iniquity of men doth abound, ſo much the more glorious ſhall God appeare in purging, ſanctifying, and preſerving his elect people in the midſt of a froward generation. I was ever ſoliicitous and wary either in ſubſcriptions or oathes not to be catched in a trap. It appeared enough to me, and ſufficient for the Doctours of the Church, that all men were ſatisfied in the Scriptures and the Articles of the faith. In other things as they are agreeable to Scripture: becauſe the holy Scripture ought to holde ſoveraigne place and preheminency aboue all the writings of all men. I remember when I went to be admitted into Orders by the Biſhop of *Oxford*, that the Biſhops Chaplaine did adminiſter an oath vnto vs that we ſhould allow the Ordinations already made, or hereafter to be made. Touching which oath when he conſidered ſomewhat ſeriouſly what it was to oblige our ſelues to ordinations to come, concerning which we could reſolue vpon nothing, theſe things not only much diſtracted me, but troubled nine or ten more, who were ſworne with me, men farre better ſchollers then my ſelfe. For my part I reſolved to be ſworne to no writings but with this exception, ſo farre onely as they are agreeable to the word of God. Now, how much it diſtreſſed my minde that an oath ſhould be exacted in doubtfull caſes, I haue explained in another diſcourſe for the quiet of my conſcience. And this I may boldly ſay, that ſince I tooke the courſe to explaine mine infirmities by writing, not fearing who tooke notice of them, ſo that it might benefit my ſelfe or others, I haue found exceeding peace and quiet of conſcience, and I am day by day more edified and confirmed by the reading of Scriptures. And in this caſe, I praiſe God, that when I found my ſelfe moſt diſtreſſed and weake, my faith in the mercies of God was ſo firme, as I aſſure my ſelfe, that if at that very inſtant I ſhould die, yet I haue had and doe retaine that confidence, that theſe diſtractions could nothing hinder my ſalvation. I am reſolved with St. *Paul*,

I haue obtained mercy, for I did it ignorantly; and vvith *Iob, Although the Lord kill me, yet will I truſt in him.* Yet I haue full many a time asked God mercy for theſe offences, infirmities, ignorances, and all other things, and will ever doe ſo whiles I ſhall liue in this world. God be mercifull vnto vs all.

Thus farre Mr. *Gilpin.*

THou ſeeſt (Reader) Mr. *Gilpins* vpright dealing: He ſpeaketh nothing of his owne vertues, but he is wholly taken vp with the acknowledgement and enumeration of his weakneſſes. Perhaps ſome Criticks will laugh at the ſimplicity of the man, but I herein admire his Apoſtolick ſpirit, who after the example of bleſſed *Paul* dare not boaſt of himſelfe, but boaſteth in his infirmities, that Chriſt may dwell in him. Neverthleſſe howſoever he is wholly taken vp with declaration of his owne infirmities, and hath of ſet purpoſe ſpoke nothing of his owne vertues, yet this is apparant that he was twice accuſed by his back-friends to Biſhop *Tonſtall* in the dayes of Queene *Mary*: But Biſhop *Tonſtall* who abhorred to ſhed blood was a ſweet defence to Mr. *Gilpin* againſt the divers informations of his enemies. At the laſt he was accuſed to *Bonner* Biſhop of *London* who gaue order to a Meſſenger for his apprehenſion. Mr. *Gilpin* perceived the imminent danger, (for he had notice that a Meſſenger was diſpatched to attach his body) and perceiving the reliefe which he had found in *Tonſtalls* clemency would now faile him, he prepared his holy ſoule for Martyrdome: commanding *William Airy* the Steward of his houſe to provide him a long garment, that he might goe the more comely to the ſtake. But the ſodaine death of Queene *Mary* freed the man from this danger. After the publication of the Councell of *Trent*, when by chance there happened ſome diſcourſe betwixt Mr. *Gilpin* and *Thomas Levery*, and *Levery* had asked the queſtion what Mr. *Gilpin* thought touching that Coun-

cell: The Fathers of the Councell of *Trent* (ſaith he) haue done the Church a very ſhrewd turne: for that which was indifferent before times they leaue not ſo now. I remember that Biſhop *Tonſtall* often tolde me that Pope *Innocent* the third had done very vnadviſedly, in that he had made the opinion of Tranſubſtantiation an Article of faith: ſeeing in former times it was free to holde or refuſe that opinion. Moreover the Biſhop tolde me that he did not doubt but that himſelfe, if he had beene in that Councell, could haue prevailed with the Pope to haue let that buſineſſe alone. And what he iudged concerning Tranſubſtantiation, the ſame may a man reſolue touching all Popery after the publication of the Councel of *Trent*, for that which was indifferent before, now they doe not ſuffer ſo to be. Therefore I ſuppoſe that the times of our forefathers though oppreſſed with much ignorance were happier farre then the enſuing Ages can be vnder the Papiſts: becauſe they haue now altered in the Councel of *Trent* many inſtitutions of the auncient Church. For whereas they haue placed a part of the rule of faith in Traditions, that is a thing which was never done in the Church before. Many things which were permitted to be taught in the Church formerly touching Iuſtification and the Sacraments are not now tolerated. And vpon theſe occaſions the Fathers of the Councel of *Trent* haue laid vpon other Churches a neceſſity of making a ſeperation from the Church of *Rome*: wherein me thinks that they haue not dealt adviſedly: For the Church is thereby diſtracted into differences and factions, and whatſoever was formerly indifferent in doubtfull points, the Fathers of *Trent* haue made it all neceſſary, and tooke vpon them a very hard taske. There were ſome Papiſts, who perceiving Mr. *Gilpin* quite alienated from the Popiſh religion which he had firſt beene of in the dayes of his ignorance in his youth, tooke many courſes to haue recalled him, if they could poſſibly. Amongſt them was one

Thomas

Thomas Gelthrop a man well deſcended, and a kinſman of Mr. *Gilpins*. This man wrote a letter to Mr. *Gilpin*, wherein he dealt earneſtly with him not to forſake the religion of his forefathers. In that letter *Gelthrop* amongſt other things inſerted theſe words. You haue a great and a good report both at *London* and in all other places: And I am of this opinion that either you will doe the Church a great deale of good if you adhere vnto it, or elſe (which God forbid) you will ſtirre vp more miſchiefe in the Church then ever *Arrius* did. That ſinne aboundeth it is not the fault of the Maſſe or of the Mattins, but the pernicious doctrine and filthy life of the Clergy and of others. They haue already reformed the Communion, and haue publiſhed a booke of the reformed Leiturgy. But this reformation hath not removed the evill, becauſe we ſee the people growne farre worſe then before. Theſe things I found out amongſt M. *Gilpins* papers, but I could not poſſibly get any more out of them, the moſt of them were ſo exceeding worne and defaced.

Vnto this letter Mr. *Gilpin* made anſwer, which I found entire. The Letter had this ſuperſcription.

To his Coozen THOMAS GELTHROP.

And thus it was.

GRace and peace. Your large Letter was brought vnto me, when I had ſmall leiſure to anſwer it, as he can tell you who bringeth back this vnto you. Howbeit I thought it not fit to let him come back without an anſwer, albeit the concluſion of your letter gaue me ſmall incouragement to write. For who would take the paines to write vnto you, ſeeing you are fully reſolved and determined, as you affirme, never to be perſwaded from your opinions by any argument a man can bring? It could not chuſe but be a moſt grieuous thing to the Prophet *Ieremy*, vvhen he cryed out to the people, *Hear the word of the Lord*, that they ſhould anſvver vvith a ſtiffe necke, *we will not heare*. But let vs leaue theſe things

to the diuine operation, vvhich is able to mollifie your heart, and to open the eares of the deafe Adder that ſtoppeth the ſame againſt the voice of the charmer, charme he never ſo wiſely. You looke back vpon the ages paſſed, you doe well, if alſo you looke back to the times of the Patriarkes, the Prophets, of Chriſt, and his Apoſtles, and other holy men, with whom if you adviſe without preiudice of blinded affection, they will lead you farre from that blindneſſe, from that errour, I may well ſay, from that groſſe idolatry, which crept into the Church while men ſlept. Whereas you are grieved at the fall of Monaſteries and ſuppreſſion of Abbeys, I am ſory you ſhould be blinded in this caſe. For very many of your owne religion haue confeſſed that they could not poſſibly ſubſiſt any longer, becauſe the cry of them like the cry of *Sodome* was aſcended into the eares of God. Their Sodomiticall crimes were ſo manifeſt that they could not be longer concealed, the Lord could indure thoſe wicked men no longer. But if you call to minde what enemies thoſe men were to the Miniſtry of the word of God, taking away moſt ſacrilegiouſly the maintenance allowed for the Miniſters of the word, hardly leaving in the moſt Countries any one Rectory vnſpoiled, you would eaſily iudge that thoſe men could not poſſibly ſtand and flouriſh any longer. This is the fruit of *Luthers* doctrine, and the whole word of God truely preached, that God ſhall deſtroy that wicked one with the breath of his mouth.

Whereas you ſay that he which commeth to God muſt belieue, I wiſh you would conſider that thing rightly, that faith and religion can never finde peace and quiet but in the ſacred word of God. Faith commeth by hearing, and hearing by the word of God. Whence it commeth that whoſo beleeveth in Buls, Indulgences, Images, and many other vaine conſtitutions of men cannot poſſibly haue true faith. All thoſe things vaniſh away, whereſoever the word of God hath power and authority. That

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reſt which you ſay that you finde in the Church of *Rome* your Catholick Church forſooth, if you take not the better heed, will vndoubtedly faile you in your greateſt neceſſity. You ſay that you doe not finde in that religion any thing oppoſite to the Goſpell. But if you looke narrowly into it, you may ſee in that religion the word of God reiected, the golden Legends and Feſtivalls, with Bulls, Indulgences, and many other things of that ſort for the moſt part obtruded vpon men in ſtead of the word of God. But here is a large field and I want leiſure. I hope I ſhall get opportunity to write vnto you more at large concerning theſe things. God open your eyes that you may ſee the abomination of that Citty which is built vpon ſeven hills: *Apoc.* 17. Looke over *Hierome* vpon that place. If in that Church the Sacraments be corrupted, will you reiect the grace of God when he openeth the eyes of his ſervants to reforme theſe corruptions? Beware of that fearefull ſentence of Saint *Iohn*: *He that is filthy let him be filthy ſtill.* You alledge that if you ſhould now begin to drink of another cup,&c. quite forgetting that in the Church of *Rome* your ſelfe and all other Laymen are vtterly excluded from the cup, contrary to the manifeſt commandement of God, *Drinke ye all of this.* Your learnedeſt Doctors of *Louaine* with many others were not able to defend ſo great an abuſe of the Supper. If you call vs hereticks, and fly from vs, becauſe we haue forſaken ſo great abuſes, ſuperſtitions and errours, to the end that we might draw neere to the ſacred word of God, and holy inſtitutions of Chriſt, we can appeale from your vncharitable preiudice, and are able to ſay with Saint *Paul*, *I little eſteeme to be iudged of you, it is the Lord which iudgeth me.*

But you alledge that it is a perillous thing to heare our Sermons. So ſaid the perſequutours of Saint *Stephen*, *Act.* 7. and ſtopped their eares. So ſpoke *Amazia* touching *Amos* the Prophet, *Amos.* 7. The land is not able to beare all his words. Like vnto which are thoſe whom

David compareth to the deafe Adder which ſtoppeth her eares, *Pſal.*58. Like vnto whom were many in the time of the Apoſtles vnto whom the Goſpell was hid, in whom the God of this world hath blinded the minds of vnbelievers, that the light of the Goſpell ſhould not ſhine vpon them. Touching thoſe Romane thunderclaps there is no great cauſe why we ſhould be afraid, thoſe bugbeares were invented to affright children, they are not to be feared by men of yeares. *Eraſmus* calleth them *Brutafulmina*, fooliſh falſe-fires. If there were in the Pope and his Cardinalls who curſe vs with ſo much bitterneſſe but the leaſt reſemblance of *Peter* and *Paul*; had they the fervent charity of thoſe holy men, and their exquiſite diligence to feed the flocke of Chriſt day and night, with other Apoſtolick vertues: then were their threats to be feared: but they haue changed the humility of *Peter* into the pride of *Lucifer*, the poverty and daily labours of the Apoſtles into the riches of *Creſus*, and into the lazineſſe and luxury of *Sardanapalus*. To couclude, what agreement is there betwixt light and darkneſſe. God hath promiſed in the ſecond of *Malachy*, that he will curſe their bleſſings, or turne their bleſſings into curſes, who conſider not in their hearts to giue glory vnto his name. See *Hierom* vpon the third of *Eſay*: Thoſe which call you bleſſed, ſeduce you: How many thouſands of men are ſeduced by Indulgences, which are extended to many thouſands of yeares, if the price be according? The world ſeeth and is grieved to beholde how the brothers of Saint *Iohns* Hoſpitall, had granted licences to thoſe who had laid violent hands vpon themſelues to enioy the buriall of other Chriſtians with many ſuch like flattering fictions. As touching the life of your grandmother, I never heard but well; but I ſuppoſe ſhe was a ſuperſtitious woman. If ſhe kept you at home with her out of her tender and naturall affection onely, and not to prevent your knowledge of the Goſpell, I ſhall deſire pardon for my miſtaking. Yet many men

men are perſuaded that ſhe and your vncles withheld both from your ſelfe and your ſiſters a great part of the portion which was left vnto you. But let theſe things paſſe, ſeeing I haue not beene able to effect, nor haue effected as yet any thing for you, that money which was given to me by legacy, I will beſtow vpon your ſiſter, if it pleaſe her, with ſome addition alſo, becauſe I am perſuaded ſhe hath more need of it. As concerning the Catholick Church, God is my witneſſe, that it is the whole deſire of mine heart, and mine aſſured confidence, that I ſhall die a member of it. But if I ſhall be ſo farre miſled by the pompous outſide of the Church of *Rome*, as to approoue thoſe intollerable abuſes, ſuperſtitions, and idolatries, which ſo many wayes rob God of his honour, I ſhould not believe my ſelfe a member of Ieſus Chriſt. If you approoue of none interpretation of Scriptures, but what proceeds from *Rome*, you may eaſily affirme whatſoever you pleaſe. There is nothing ſo abſurd, or ſo contrary to the truth of the eternall God, which may not be wreſted by their corrupt gloſſes, as it may ſeeme to ſerue to a wicked cauſe. With ſuch kinde of men is no diſputation to be held. As for that which you inferre touching *Arrius*, and the reſt of that ranke, it is nothing to the purpoſe. For all the writings of the Prophets, together with other manifeſt Scriptures, whereunto we ought to haue recourſe in doubts of this nature, and to be concluded by them, doe evidently confound *Arrius*, and all the reſt his partakers. *Conſubſtantiality*, which the Greekes call ὁμοούσιον, is confirmed by very many evident teſtimonies of Scripture. But ſo is not Tranſubſtantiation, which hath ſo moleſted the braines of *Scotus*, *Occam*, *Biel*, and all the ſchoole Divines, that many a time they are ſhrowdly put to it, what they had beſt ſtay for removing the abſurdities which ariſe therefrom. Therefore it is apparant that it is a meere fiction without any foundation of Scripture. So that *Scotus*, (as Biſhop *Tonſtall* did many times ingenuouſly confeſſe) was

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of opinion that the Church might better, and with more eaſe make vſe of ſome more commodious expoſition of thoſe words in the holy Supper. And the Biſhop was of the minde that we ought to ſpeake reverently of rhe holy Supper, as did the auncient Fathers, but that the opinion of Tranſubſtantiation might well be let alone. This thing alſo the ſame Biſhop *Tonſtall* was wont to affirme both in words and writings, that *Innocent* the third knew not what he did when he put Tranſubſtantiation among the Articles of faith, and he ſaid that *Innocentius* wanted learned men about him, and indeed, (ſaith the Biſhop) if I had beene of his Councell, I make no doubt but I might haue beene able to haue diſſwaded him from that reſolution. When Mr. *Chedſey* ſaid that the Catholicks ſhould doe well to giue way in the Article of Tranſubſtantiation, I heard not himſelfe ſpeak the words, but one which heard him tolde me. Whereas you write touching the impriſonment of him and others, truly I am of the opinion, that as for this preſent life, they liue moſt quietly. Nor doe I think that themſelues could haue made choice of a more retired kinde of life, if the ſting of conſcience trouble them not, for maintaining a cauſe that is not good, but built vpon the ſand. But if you will needes haue it that men muſt of neceſſity conniue at the beaſtly and abominable liues of ſo many Romane Biſhops, aboue thirty, you may alſo finde fault with our Saviour himſelfe, for diſcovering ſo plainly the pernicious enormities, both of the Phariſes, (who in thoſe times were accounted forſooth the holy Fathers) and alſo of their Fathers then dead: you may blame alſo the Prophet *Eſay*, who will not haue evill men to be called good, denouncing a curſe againſt that man, who calleth him holy that is not holy: find fault alſo with Saint *Bernard*, who calleth them the Miniſters of Antichriſt. Thoſe things which other godly men haue written to this purpoſe, doe worthily excuſe vs. He blameth thoſe things openly concerning which

which he confeſſeth that it is a ſhame to ſpeake: I reveale not hidden things (ſaith he) but I reprooue things publickely knowne: vnto which thing we are even obliged by the commandement of God. *Eſaia.* 58. 1. *Shew my people their ſinnes:* whereas you ſay that fiue Sacraments are rejected by vs, you doe not ſay well, rejected, for wee vſe them reverently, according to the word of God, nor doe we take away the name of a Sacrament, as the word Sacrament is generally vſed, as was the waſhing of feete, and many other things which may retaine the name of a Sacrament in generall, as alſo they doe among the Fathers. But the auncient Fathers and ſome Schoole men doe affirme, that onely Baptiſme and the Euchariſt are properly called Sacraments: It is alſo the teſtimony of *Beſſarion*: We read (ſaith he) of theſe two Sacraments onely manifeſtly delivered in the Goſpell. I wonder at you that you doe ſo wreſt the words of Saint *Paul* to ſuch a ſence, as that out of thoſe words all the Ceremonies of the Maſſe may be eſtabliſhed: whereas you cannot be ignorant, that the greateſt part of them hath ben added many ages after by the Biſhops of *Rome*. Wee reade alſo that the Apoſtles conſecrated with the words of the Goſpell, and with the Lords prayer. Moreover, whereas Saint *Paul* had even at that time ordayned already, that the people ſhould not only eate the bread with the Miniſter (as his owne words doe manifeſtly prooue) but alſo drinke of the cup, you ſee how theſe fellowes haue vtterly robbed the Church of that ordination of Chriſt and his Apoſtles: but how iuſtly, or by what good authority they haue done thus, let theſelues looke vnto it, I could never in my reading find out the ground of that authority. I find the contrary, to wit, that all men are altogether forbidden to alter any thing touching the word and will of God, delivered in the holy Scriptures.

You ſay that the Scriptures allow prayer for the dead, and that you know this well enough. Saint *Hierom*

ſaith, that the booke of *Maccabes* is profitable for *manners*, not to eſtabliſh doctrine. You alledge that Saint *Auguſtine* doubted in many places whether there be a Purgatorie. If that be a doubtfull poynt, then it is not to be obtruded as an Article of faith; but to be left indifferent. For, faith is a ſubſtance: *Heb* 11.1 and faith ought not to wauer, ſaith Saint *Iames*. The Biſhop of *Rochester* writeth concerning *Purgatory*, that amongſt the Auncients, there was either little or no mention of it. And ſo long as there was no care taken for *Purgatorie*, no man ſought after *Indulgences*. And ſo thoſe innumerable gaynes by Pardons were never knowne before Purgatory was found out. What ſhall we now ſay to bee meant by thoſe words of Saint *Paul*, *eſteeming gayne godlines*, if this be not it. This *Mart* hath fed and ſtill doth feed many idle bellyes, who ſtoutly driue away the word of God to the beſt of their abillity, that they may not looſe their Swine. Howbeit at the laſt the truth ſhall prevaile, how ever theſe men haue conſpired together.

As touching that which you adde concerning the *Invocation* of *Saints*, Saint *Auguſtine* exhorteth vs rather to ſtand to the Scriptures, then either to his writings, or the writings of others: and not to build vpon his writings without the authoritie of Scriptures. And ſurely in this poynt my conſcience is reſolued, that there is not one poynt of all theſe which are controverted, that is proved by more evident teſtimonyes of Scripture, then this, that God alone is to be prayed vnto and by one mediator, namely *Ieſus Chriſt*. *Rom.* 10.13. *How ſhall they call on him in whome they haue not beleeued?* We muſt beleeue in God onely, therefore he onely is to bee prayed vnto: That diſtinction touching *Invocation* and *Advocation*, that albeit you allow not the *Invocation* of *Saints*, at the leaſt you allow their *advocation*, is frivolous: becauſe, as thoſe men robb Chriſt of his honour, who ſeeke another mediator, ſo theſe are no leſſe injurious to Chriſt, who ſeeke another *Advocate*, becauſe we

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haue Christ an Advocate with the Father. 1 *Ioh.* 2: 1. and *Esai.* 63 : he affirmeth that *Abraham knoweth vs not.* Truely I assure my selfe, that *Abraham* the father of the faithfull is no lesse a Saint, then any other of the Saints in heaven. You say, you beleeue the Communion of Saints, which we also doe all of vs beleeue: but you inferre thereupon, that you vnderstand not how there can be a Communion of Saints: if the Saints departed doe not pray for vs, and we call vpon them for assistance. But the Church of Christ vnderstandeth the Communion of Saints farre otherwise. For in the vsuall phrase of Scripture, Saints are not vnderstood to be those that are departed, and whose soules are in heauen, but those who are living here on the earth. Nor shall you almost thorough the whole Scripture of the Old and new Testament find the name of Saint giuen to any man, but that thereby is vnderstood a Saint living heere on the earth. Yea, sometimes the Scripture speaketh more expressely as in *Psal.* 16. 3 : *to the* Saints *which are on the earth: all my delight is in them.* If any man ever had or could haue a Communion with the Saints in heaven, surely *Dauid* had it. But he expoundeth the communion wherewith he was acquainted, that is the communion of Saints on earth. So Saint *Iohn* expoundeth this poynt. 1 *Ioh:* 1, 3. *What we haue seene and knowne that declare we vnto you, that yee also may haue communion with vs, and that our communion may be with God, and with his son Iesus Christ.* First, all the Church of Christ haue cõmunion with the Apostolick Church, that you may haue cõmunion with vs: Secondly, this communion of Saints shall consist in the preaching of the word, and in the participation of diverse gifts for the edification of the Church in publicke and private prayers. Thirdly, but in powering out of our prayers we haue communion with the Father & the Sonne, or with the Father by the Sonne. Heere is no mention at all, no respect had to the Saints departed. This communion according to the words of holy Scrip-

ture extendeth no further then to the Church on earth. The Saints departed are not called in Scripture ſimply Saints, but the *Congregation of the firſt borne in heauen, and the ſpirits of iuſt and perfect men. Heb:* 12. 23. After this life we ſhall haue communion with them, but as for thoſe who require this communion with them in this life, let them either product from Scripture what they ſay, or let them heare that ſentence of our bleſſed Lord, *In vaine doe ye worſhip me, teaching for doctrins the traditions of men. Math:* 15. 9.

I confeſſe that if you haue reſpect to the vſe of this our age, or ſome former ones, the deceaſed are called Saints, but it is not the cuſtome of this or that age, but the rule of the holy Scripture that is propounded for our imitation. But what doe we contending about this points? Thoſe men who ſtand ſo hard for *Invocation of Saints* ſhall grant it vs to be a thing indifferent: for indeed it is the ſafeſt way to goe to the fountaine of mercy it ſelfe, and let the ſtreames alone. Nor ſuffer thoſe men to perſwade you, who ſay that they detract nothing from God, by detracting their prayers to the Saints: For no man can detract from God more then he who transferreth the worſhip due to God alone vnto the creature. For invocation is a part of divine worſhip: and this worſhip hee communicateth to no creature, who will not giue his glory to another.

As for your Arguments touching *Images*, and *faſting* (which point of faſting God forbid that either I or any one ſhould deny, yea rather we exhort all perſons to the practiſe of it, onely we deſire to haue the ſuperſtition & wicked opinions remooved) together with thoſe other Arguments touching Relicks, and Exorciſmes in caſting out vncleane ſpirits forſooth, which thing when it leadeth to Idolatry is the ſigne of a falſe Prophet: *Deut* 13. Although anſwer might be made to all theſe with much eaſe, yet becauſe I now want leiſure, as being over leaden with imployments, in regard that I am deſti-

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tute of a Curate at this time, and have a very large Pariſh to viſite, and alſo my body is weak, and ſubject to faint with wearineſſe, being worne out with paynes taking: therefore in all theſe reſpectes, I haue thought it fitting to deferre mine anſwere to theſe points vntill another time. If you be vnwilling to come to *Houghton* vpon Sunday next, beeauſe you will not be an offence to my *Pariſhioners* (in which caſe you cannot blame me if I appeare very carefull of my Pariſhioners, in regard of the great charge laid vpon me) for it is apparant in the times of the Prophets, and in all ſucceeding ages, ſince that the vulgar people haue been too too prone to ſuperſtition, and a micheife doth increaſe eaſily, and creep further in one day, then good leſſons in a whole moneth: therfore, ſundry excepted (vnleſſe you will come vp into the Quire, which in my judgement you ought not to refuſe) if you come ſtraightwayes after the Sabboth day is ended, and depart about Saterday noone, you ſhall bee heartily welcome: therefore that excuſe which you pretend ought not to retarde your acceſſe. And although your laſt concluſion doe (as I told you already) take away all hope and confidence from a man who ſhall conferre with you, yet I will not ceaſe to hope better things touching your converſion, then you ſeeme to hope of your ſelfe. Saint *Paul* had once a firme reſolution to dye a Phariſy, and a perſecuter of Chriſtians, but God had reſerved for him the treaſure of power and mercy, to the end that he might ordayne him to Preach that glorious namee which he had formerly perſecuted. I commend you to the goodues of the Almightie God, which is able by the ſpirit of knowledge, to leade you into all truth. Fare ye well. From *Houghton* the 14. of *October*. 1580.

Your loving Vncle

BERNARD GILPIN.

SO long as Biſhop *Pilkinton* lived, Mr. *Gilpin* had a moſt kind friend of him, after whoſe deceaſe *Richard*

Barnes ſucceeded in the Biſhopricke. This man was ſomewhat offended with Mr. *Gilpin*: And hereby hangeth a ſtory which I muſt fetch ſomewhat farre. Mr. *Gilpin* was accuſtomed ſometimes to ride to *Oxford*, eſpecially in his younger time when he was able to indure travell. Now it happened vpon a time as he was vpon his way towards *Oxford*, that he eſpyed by the way ſide a youth one while walking and another while running. Mr. *Gilpin* demanded of him who he was, whence he came, and whither he was going. He made anſwer that he came out of *Wales*, and that he was bound for *Oxford* with intent to be a ſcholler. Mr. *Gilpin* examineth the youth, and findeth him a prompt ſcholler in the Latine, and that he had a little ſmattering of the Greeke. And wilt thou (ſaith Mr. *Gilpin*) be contented to goe with me? I will provide for thee. The youth was contented: whereupon Mr. *Gilpin* tooke him along with him firſt to *Oxford*, afterwards to *Houghton*, where he profited exceedingly both in Greeke and Hebrew: whom Mr. *Gilpin* at the laſt ſent to *Cambridge*. And this was that famous *Hugh Broughton*, ſo exceeding apt in learning the Greeke and Hebrew, but a man of a moſt inconſtant nature. For when Mr. *Gilpin* grew olde, whether it was in expectation of Mr. *Gilpins* Parſonage, or for ſome other cauſe, it is reported that he procured Mr. *Gilpin* to be troubled and moleſted by the Biſhop of *Durham*. Now ſo it fell out, that whiles the Biſhops minde began to be turned from Mr. *Gilpin* the Biſhop ſendeth vnto him and giveth him notice that it is his pleaſure to haue him to preach at a viſitation in time and place appointed. Which thing fell out at the very ſame inſtant when Mr. *Gilpin* was preparing for his accuſtomed Northerne journey, to wit, amongſt them of *Ridaſdale* and *Tindale*: wherefore he diſpatched his ſervant vnto the Biſhop to make his excuſe vnto him, and to informe his Lordſhip the reaſon of his purpoſed journey; and to intreat the Biſhop that he be pleaſed to appoint ſome other

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to preach at the visitation, seeing there were many who would be willing enough to preach at the visitation, but that there was not a man who would performe that duty among those borders if he neglected it: and that at any other time he would be ready to performe his duty. The servant having beene with the Bishop returneth to his Master, who demanded of him whether hee had made his excuse to the Bishop: I haue, saith he: well, and what (saith Mr. *Gilpin*) was the Bishops answer? Whereunto the servant answered, the Bishop made no reply, but held his peace. *Qui tacet, consentire videtur*: saith Mr. *Gilpin*: He that replyeth not seemes to consent. Therefore Mr. *Gilpin* went on with his purposed progresse. Which thing so soone as the Bishop vnderstood, he presently suspended Mr. *Gilpin* from all Ecclesiasticall imployment. Mr. *Gilpin* returning home findeth himselfe suspended, a thing that he little dreamed of, yet he tooke it patiently. The Bishop having notice that Mr. *Gilpin* was returned home, sendeth vnto him instantly warning him to meete him and the rest of the Clergy at *Chester*. M. *Gilpin* being come to *Chester* findeth there the Bishop with many of the Clergy, who were all commanded to assemble themselues in the Church. The Bishop had at that time a brother of his owne one *Iohn Barnes* who was his Chancellour, a man, of whom it is hard to say whether he was more lustfull or more covetous: who whereas he should haue beene the man that ought to haue reformed many enormities in the Diocesse, was indeed the authour of them, permitting base and dishoneſt persons to escape scotfree for a piece of money, so that the Bishop had a very ill report every where. When they were all met together the Bishop calleth Mr. *Gilpin* vnto him, and saith, Mr. *Gilpin*, I must haue you preach to day. Mr. *Gilpin* desired to be excused, for I came not (saith he) provided; and moreover I am suspended. But I can free you (saith the Bishop) from that suspension, and doe now free you. Mr. *Gilpin* replyed,

replyed, that he durſt not goe vp into the pulpit vnprovided. But we know (ſaith the Biſhop) that you are never vnprovided, for you haue now gotten ſuch an habit of preaching, that you are able to performe it, if you pleaſe, even vpon the ſodaine. Mr. *Gilpin* remained vnmooveable in his reſolution, anſwering that God was not ſo to be tempted, ſaying that it was well with him, if he were able to performe any thing in this kinde vpon mature deliberation. Whereunto the Biſhop replyed, I command you vpon your Canonicall obedience to goe vp into the pulpit forthwith. Mr. *Gilpin* delaying the time a little while, anſwered: Well ſir, ſeeing it can be none otherwiſe, your Lordſhips will be done: and after a little pauſe began his ſermon. As hee was in his ſermon hee obſerved ſome extraordinarily prepared who wrote all he ſpoke. But yet hee proceedeth in his ſermon, vntill he came to a word of exhortation, and reprehenſion of vices. At the laſt he proceeded to the reproofe of thoſe enormities which then raigned in that Dioceſſe, and were every where ſpoken of. And now, ſaith he, Reverend Father, my ſpeech muſt be directed to your Fatherhood. God hath exalted you to be Biſhop of this Dioceſſe, and God requireth an account of your government therof: a reformation of all thoſe matters which are amiſſe in this Church is expected at your hands, and an account thereof is required. And now leſt perhaps, while it is apparant that ſo many enormities are committed every where, your Lordſhip ſhould make anſwer that you had no notice of them given you, neither did theſe things ever come to your knowledge, (which words Mr. *Gilpin* uſed, becauſe hee knew well enough that this was the Biſhops vſuall anſwer, that whenſoever men made any complaints againſt the evill government of the Chancellour, the Biſhop was accuſtomed to ſay, alas, theſe things I never knew of; what is done can not be vndone; I will take a better order in theſe matters hereafter, if any ſuch ſhall come to my knowledge.) Be-

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and walked within into the parlour, the Biſhop vpon a ſodaine caught Mr. *Gilpin* by the hand, and vſed theſe words vnto him: Father *Gilpin*, I acknowledge you are fitter to be Biſhop of *Durham*, then my ſelfe to be Parſon of this Church of yours: I aske forgiueneſſe for errours paſſed; forgiue me father: I know you haue hatched vp ſome chickens that now ſeeke to pick out your eyes; but ſo long as I ſhall liue Biſhop of *Durham*, be ſecure, no man ſhall injure you. Mr. *Gilpins* friends, that is all good men began to rejoyce, and to giue God thanks, acknowledging the powerfull hand of God, in that the Biſhop being ſo offended with him, was ſo prevented by the power of God, as that the thing which he had purpoſed for his diſgrace, ſhould turne to his greater credit. In the meane while Mr. *Gilpin* reaped the fruit of a pious life in all plentifull manner.

After that age began to grow vpon him, there was in the towne of *Newcaſtle* one *Geniſon* who had received to home a ſonne of his owne brothers lately returned from the parts beyond the ſeas. This *Geniſon* was much aggrieved for that his brothers ſonne was (as hee vnderſtood) made a Ieſuite: whereupon hee ſent the young man to Mr. *Gilpin*, intreating him to haue a care of him, and to diſſwade him if he could poſſibly from his wicked and dangerous opinions. After that Mr. *Gilpin* had often conferd with him, he found the young fellow moſt inſolently proud, and armed with boldneſſe and impudence, corrupting the holy Scriptures with certaine new and vnheard of expoſitions. Whereupon Mr. *Gilpin* wrote to his vncle Mr. *Geniſon*, that he was a moſt audacious young fellow, and came not to him to be inſtructed, but to teach him rather.

The young fellow, ſaith he, thinking I know not how, a great deale too well of himſelfe, had an hope to draw me at theſe yeares, to acknowledge certaine abſurdities. I ſee that the Ieſuites haue found out certaine new expoſitions of Scripture never heard of heretofore: They caſt away

away all reſpect, and ſet vpon men with impudency. They dare proue the Invocatiou of Saints from *Abraham*, *Iſaac*, and *Iacob*. This fellow doth obſtinately affirme that the Church of *Rome* hath not erred in any one thing. Their moſt horrible errours touching Indulgences, falſified Miracles, falſified Reliques, Pilgrimages, worſhipping of Images, and the reſt of the ſame ſort, all theſe this wonderfull man findeth out in the Goſpell. And hee ſtandeth vpon it ſtiffely that all theſe things are good and holy. I deſire not to haue any more to doe with ſuch a monſtrous kinde of men, with ſuch fierce natures, who open their mouths againſt heaven, for what is it to open their mouthes againſt heaven, if this be not, ſo violently and diſgracefully to handle the holy Scriptures? They haue deviſed and daily doe deviſe horrible ſtrange expoſitions ſuch as were never heard of before in the Church of *Rome*: I therefore deſire to rid mine hands of this fellow as of a ſcabbed ſheepe, for feare he might infect my whole flocke.

After that his leane body was quite worne out with diverſity of paines-taking, at the laſt even feeling before hand the approach of death, he commanded the poore to be called together, vnto whom hee made a ſpeech, and tooke his leaue of them. Afterwards he did the like to others. He fell ſick about the end of *February*, and after many exhortations vſed to the ſchollers, to his ſervants, and to divers others, at the laſt he fell aſleep in the Lord in great peace, the fourth day of *March*, in the yeare of our Lord 1583. and in the 66. yeare of his age.

He was tall of ſtature, and ſlender, being hawke-noſed. His clothes were ever ſuch as coſt not very deare. He could never away with gay apparell. In things belonging to his owne body he was very frugall, and retained the auſterity of the auncient. In things which might tend to the good of others he was exceeding bountifull, eſpecially towards poore people and ſchollers. He deſired ſtill to keep his dores open for the intertainment of

any poore, or ſtranger, In his owne houſe he boorded and kept at the moſt foure and twenty ſchollers, ſometimes fewer, but ſeldome. The greater number of his boorders were poore mens ſonnes, vpon whom he beſtowed meat, drink, and cloth, and education in learning. He was wont to enterteine his Pariſhioners and ſtrangers at his table not onely at the Chriſtmas time, as the cuſtome is, but becauſe he had a large and wide Pariſh, and a great multitude of people, he kept a table for them every Sunday from Michaelmas to Eaſter. He had the Gentlemen, the husbandmen, and the poorer ſort ſet every degree by themſelues, and as it were ordered in ranks. He was wont to commend the marryed eſtate in the Clergy, howbeit himſelfe lived and dyed a ſingle man. He beſtowed in the building, ordering and eſtabliſhing of his ſchoole, and in providing yearly ſtipends for a Schoole-maſter and an Vſher, the full ſumme of fiue hundred pounds: out of which ſchoole he ſupplied the Church of England with great ſtore of learned men. He was carefull to avoid not onely all evill doing, but even the lighteſt ſuſpicions thereof. And he was accounted a Saint in the judgements of his very enemies if he had any ſuch. Being full of faith vnfeigned, and of good workes, he was at the laſt put into his graue as a heap of wheat in due time ſwept into the garner.

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